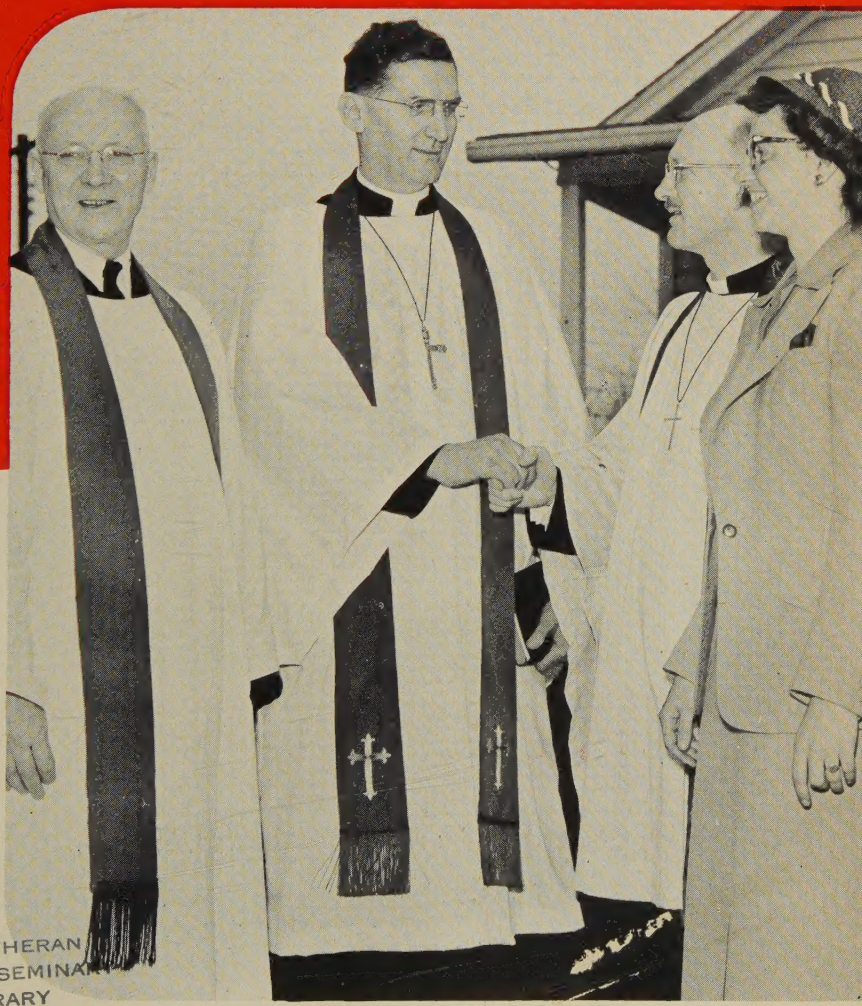
The LUTHERAN



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36, No. 34

MAY 26, 1954

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What does Water mean to You?

Are you a fisherman? Then a rippling, tree-lined stream like this beckons you to drop in your line.

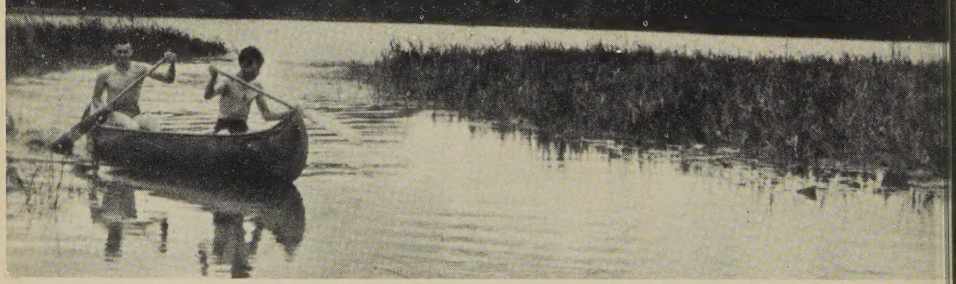
But perhaps you're the athletic type. Then you would like to swim. Or you're interested in boats and paddling a canoe would appeal. A weary traveler would long to bathe his face and hands.

A farmer visions fertile acres fed by its lifegiving flow. The scientist contemplates the living minutiae in its depths. The engineer calculates its hidden power.

Water is all things to all people. Without it there could be no life.

God is like water. Without Him there can be no life. Without His refreshing invigoration, your soul would shrivel and die. Without His strength and power there would be little good in the world. Without His cleansing love, life would be sordid and unpleasant.

And through the Church you can find Him.



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THIS WEEK in The LUTHERAN

MORAL ISSUES OF THE H-BOMB - - - By Reinhold Niebuhr 12
New weapon creates dilemma for Christians

EVANSTON HOLDS A GREAT PROMISE - By Henry Pitney Van Dusen 13
World Council Assembly offers prospect of rare co-operation

TAKE A LUTHERAN TRIP! - - - - - - By Stewart W. Herman 16
A vacation in Europe can be spiritually satisfying

THE MISSIONARY AND THE MIRROR - - By Herbert Stoneley 20
Reflections in a looking-glass pointed the way to salvation

SPRINGTIME—THAT'S FOR ME! - - - - By Betty Lawrence 23

NEWS

Church in the News - - - 4
World News Notes - - - 10
Washington: 30 Years in FBI - - - - By Robert E. Van Deusen 11
Overseas: Sweden - - - - - - - - - - By Sten Rodhe 31

SYNODS

Georgia-Alabama - - - - - - - By Frank C. Jones, Jr. 32
Mississippi - - - - - - - - - By Harold A. Wolff 33
South Carolina - - - - - - - - By Wynne C. Boliek 34
Kansas - - - - - - - - - - By T. Benton Peery 34

News in the Churches:

Pa.: Allentown - H. W. Snyder, Jr. 36
Pa.: Harrisburg - Viggo Swensen 37
Pa.: Lancaster - - E. J. Hoh 38
Nebraska - - - Paul Wiegman 41
New England - H. D. Hrdlicka 38
New Jersey - - R. I. Shockey 42
Ohio - - - E. R. Walborn 42
South Carolina - - W. C. Boliek 43
West Virginia - - H. L. Hann 44
Wisconsin - - - C. A. Puls 44

FEATURES

Five Make a Family: Round One - - - By Margaret A. J. Irvin 25
Know the Bible - - - - - - - - - By Ralph D. Heim 27
Personal Problem Clinic - - - - - - By Earl S. Rudisill 28
Books - - - - - - - 29
In Conclusion - - - - 50

COVER PICTURE. Dr. R. H. Gerberding, executive secretary of the Board of American Missions; Dr. E. H. Knudten, president of the N. J. Synod; Rev. Norman Holmes Fowler, organizer and pastor-elect, and Miss Kay Moldenke, BAM parish worker, met as Prince of Peace Church was organized on Palm Sunday. Inside cover article copyright by Keister Adv. Service.

THE CHURCH IN THE NEWS

Poles are expected in Evanston

Poland had decided to let a few of its Protestants come to Evanston for the World Council of Churches assembly in August. At a New York City press conference this month, Dr. W. A. Visser 't Hooft, the World Council's general secretary, included Poland on his list of Iron Curtain countries sending delegates.

There will be about 20 coming from Communist-controlled countries, Dr. Visser 't Hooft estimated. They are expected from eastern Germany, Czechoslovakia, Hungary, and Poland. The U.S. State Department has shown "good will and a positive attitude" toward granting entry visas for churchmen from Red countries, he said.

Since the largest Protestant church in Poland is the Lutheran, it is probable that one of the postwar Lutheran leaders, such as Bishop Karol Kotula, may come to the U.S. In an exchange of letters with Bishop Kotula early this year, Dr. Franklin Clark Fry urged that Polish delegates come to Evanston for "candid and friendly Christian conversations." Absence of Poles at Evanston, he said, "would be visible evidence that the 'equality' of the churches in your land consists mainly in restrictions and not in the normal exercise of religious liberty."

World Council attacked from both sides

The American Legion in Chicago urged that the United States bar Iron Curtain country delegates from the World Council assembly. The man who was egging the Legion to organize a campaign against World Council policy is Carl McIntire, leader of fundamentalist groups which are engaged in constant war against the World Council and tl National Council of Churches in tl U.S.A.

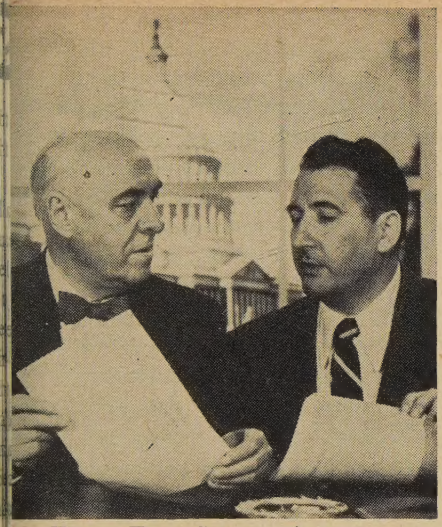
The Chicago *Tribune,* which usual plays fullback on the isolationist tea in the U.S., had been generous about le ting Red-country delegates come Evanston. "One of the aims of the mee ing," said The *Tribune,* "is to discuss i ternational problems in the light of tl teachings and life of Christ. Americ church leaders are confident that in a such discussion their country's polici will stand comparison with policies ma in Moscow . . . The danger to our s curity from the Evanston meeting is f less than the benefits it should bring a witness to the common loyalties Christians throughout the world."

Dr. Visser 't Hooft—one of tho whom Chicago Legionnaires said shou be barred from the U.S.—said in Ne York this month that the Evanston di cussions will be a "positive Christian te timony" rather than a stand "agai communism," but that such testimon represents a challenge to "totalitarianis of any sort."

Reds in Moscow were as severe Carl McIntire or the Chicago Legio naires in criticizing the World Counc The most recent *Soviet Encyclopedia,* its biography of John Foster Dulle says "he plays a big role in the Wor Council of Churches, which is a weapo of the American imperialists in their fig against the forces of democracy a progress."

Witnesses run out by Legion

Jehovah's Witnesses refuse to salu the American flag. Their refusal is base on their interpretation of the biblic



WANT FLAG SALUTE AMENDED

Congressmen Louis C. Rabaut and Peter V. Rodino are sponsoring a bill to amend the pledge of allegiance to the flag. They want it to say "one nation under God, indivisible . . ." instead of "one nation indivisible"

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ommandment against making "images." he U.S. Supreme Court has upheld ie right of children of Jehovah's Witesses to be excused from the flag salute i public schools.

This month the Stroudsburg, Pa., merican Legion post was successful in locking 1,200 Pennsylvania and New ersey Witnesses from using a rollerkating rink near Stroudsburg for a threeay Bible convention.

Vincent Marek of the Legion's board f directors said "anyone who refused to wear allegiance" to the American flag should not be allowed to hold meetings nless the flag is displayed and the oath f allegiance taken." Witnesses solved ieir problem by putting up two large ents on ground they own in East troudsburg.

The Easton (Pa.) *Express* called the roller-rink incident "a demonstration of how prevailing undertones of hate and distrust promote the release of man's baser passions, particularly as they relate to our traditional regard for this democracy as a haven where the minorities can find deliverance from oppression . . .

"Americans who have a deep regard for the concepts of human decency and minority rights," said The *Express*, "will deplore the use of pressure, and the libelling of the Witnesses by civilian gauleiters using the same methods that a Hitler used against the Jews."

National Council may choose New York

A million-dollar gift would go a long way toward setting up the National Council of Churches in its own headquarters building. John D. Rockefeller, Jr., was thinking about providing that much money to enable the Council to locate on Morningside Heights in New York City.

Especially in the columns of The *Christian Century* there had been strong pleas to the Council to locate its headquarters inland, no farther east than Cleveland or Columbus, and perhaps in Chicago or St. Louis. The University of Chicago has offered to lease space on its campus for an NCC building.

But the Rockefeller proposal would weigh heavily when the Council makes its final decision in September. The block between 119th and 120th streets, from Riverside drive to Claremont avenue in New York, was purchased by Mr. Rockefeller from Barnard College this month for $510,000. He indicated readiness to help also with financing a headquarters building. If used jointly by the National Council and a group of its member churches, said Mr. Rockefeller, such a building "would symbolize and facilitate the growing spirit of unity within the churches."

The New York location is adjacent to Columbia University, Union Theological Seminary, and other noted institutions.

Three-synod merger assured

Last of three midwestern United Lutheran synods to vote on a plan for merger was the Nebraska Synod. The vote was 62 to 28 favoring a union with Kansas and Midwest.

Merger convention, at which the new Synod of the Central States will come into existence, is scheduled for Kansas City, June 8-9. There will be 177 congregations in the new synod (75 from the Midwest, 58 from Nebraska, and 44 from Kansas). Membership of the three synods on last Dec. 31 was 80,547.

The Nebraska Synod decided to give its officers their full 1954 salaries in a single payment on June 1. The new synod will have two full-time officers, president and assistant to the president. Headquarters will be established in Omaha.

Sloane's secret

Nobody had detected Red coloring in radio or television scripts written by Allan E. Sloane, Protestant, Roman Catholic, and Jewish groups, as well as the U.S. Army, American Legion, and others had employed him. For Lutherans he wrote scripts for movies such as *The Two Kingdoms* and *Answer for Anne* (which won an award as the best religious film of 1948). Columbia Broadcasting Company employed him for many of their "Lamp Unto My Feet" programs.

But rumors persisted that Mr. Sloane had Communist-front connections. When he was selected to write the script for the *Martin Luther* film, Dr. Paul Empie asked him pointblank if he had been a Communist. Sloane said no.

This month the facts came out. Ten years ago, said Sloane, he had left the Communist party after 16 months of membership. He quit because Communists insisted that he would have to work Red propaganda into his writing. American friendliness toward Russia—

SCRIPT CONFERENCE ON "LUTHER" FILM

Allan Sloane (left) explained film plan in 1951 to Drs. Paul Empie, Theodore Tappert, Jaroslav Pelikan, Henry Endress, who checked on accuracy of historical detail

at its height in 1943-44 when Sloane was a party member—turned sour after the war, and Sloane was afraid to admit he had been a Communist.

Six months ago, said Sloane, his conscience goaded him into deciding to end the deception. He asked the House Committee on Un-American Activities for opportunity to testify. On Jan. 13 he told the committee his story, and was commended for candor. The testimony finally was made public earlier this month.

Question about Episcopal convention

Episcopalians had decided to hold their 1955 convention in Houston, Texas, on condition that Negro delegates would get nonsegregated housing and meals. This month the New York diocese was not satisfied that arrangements for the Houston convention safeguard equal rights for Negroes.

The New Yorkers voted unanimously to request Presiding Bishop Henry Knox Sherrill to order a change of place for the 1955 general convention, unless there is immediate assurance of a "nonsegregated convention as the church generally understands the meaning of that term."

A prominent Negro Episcopalian, Justice Hubert T. Delany of New York's Domestic Relations Court, said, "We are not willing to wait forever for Christianity to be practiced as it is written."

Bishop Sherrill says he has no authority to change the convention site. Houston was picked for 1955, when the last convention was held in 1952, and the plan must be carried through. Bishop Horace Donegan told the New Yorkers that never before has there been "such a wholesome ferment within the church seeking to end for good segregation or exclusion on the grounds of race or color."

Newark and Washington speak too

The Washington, D. C., and Newark, N. J., Protestant Episcopal dioceses took the same stand as New Yorkers regarding the Houston convention. New Jersey Episcopalians said they thought Episcopalians in Houston could "by legitimate social pressure and by Christian persuasion lead a sufficient number of hotels and restaurants to accommodate a general convention . . . in accordance with the Christian teachings of the fatherhood of God and the brotherhood of man."

In Washington, the Episcopalians pledged their delegates to the 1955 convention "to share, as far as this is humanly possible, any discriminating disadvantages borne by Negro convention delegates, if the site chosen for the meeting of the General Convention involves such handicaps."

Roman Catholics in San Antonio were ordered last month by their archbishop, James E. Lucey, to end race segregation in churches and parochial schools. "In the field of morality, and particularly in the field of social justice and social charity, Catholics should lead, not follow," he said. "The day of racial injustice has passed. The day of Christ-like charity has arrived.

"Henceforth," the bishop said, "no Catholic child may be refused admittance to any school maintained by the archdiocese merely for reasons of color or race or poverty." In the St. Louis and North Carolina Roman Catholic archdioceses, similar orders have been given.

Lutherans will be educated

Never before had United Lutherans in the South talked so plainly on the race question as at synod conventions this month. A commission on Negro work, reporting to the North Carolina Synod, said the Christian principle is clear: "Anyone who confesses Christ as Lord

may be placed in only one category before God, that of 'sons of God and joint heirs with Christ.' Any exclusion of a son of God from the communion of saints . . . on such grounds as social status, economic resources, or race, is contrary to God's will and revealed love."

But North Carolinians were cautious about how fast they could put their principle into effect. There have been "long years of neglect and indifference" on the race question, they said. "The social environment is poorly prepared to practice the brotherhood of man on the true foundation of the fatherhood of God and the unity of those in Christ."

There are "goals to be reached, attitudes to be cultivated, injustices to be rectified," the commission said, "which cannot be achieved overnight." The synod decided on "a grass-root program of Christian education in race relations to be started by the synod in each congregation of the synod." It authorized the calling of white or Negro pastors to begin ministry among Negroes.

"Our people have not been educate to all the implications, nor are they spi itually prepared" for ending segregatio immediately. "This fact stands as a jud ment upon us, and should spur us t greater activity to remove these cond tions."

Religion is news

A new profession had come into ex istence since World War II. Newspape and magazines adopted a policy of em ploying writers who specialize in repor ing "religion." A school of journalis (at Syracuse University) established course of instruction for such writer Six years ago staff members of secul periodicals formed an organizatio called the Religious Newswriters Asso ciation.

This month the newswriters met fo the sixth time, elected Robert D. Whi aker of the Providence (R. I.) *Journa and Bulletin* to succeed George Duga of The New York *Times* as their pres dent. Other officers: Terry Ferrer o *Newsweek*, Carleton Lundquist (grad

NEWSWRITERS ELECT OFFICERS
Ann Elizabeth Price, Carleton Lundquist, Terry Ferrer, Robert D. Whitaker

uate of Hamma Divinity School) of The Dayton (Ohio) *Daily News,* Ann Elizabeth Price of The New York *Herald Tribune,* George Cornell of the Associated Press.

Each year the newswriters give a $100 prize to some reporter for "excellence in reporting the news of religious activities in the secular press." This year's winner: Ora Spaid of The Louisville (Ky.) *Courier-Journal.* His weekly feature, "A Reporter Goes to Church," and his three-column review of the *Martin Luther* film were among his best work of the year. Judges were Dr. Roland Wolseley of the University of Syracuse, Carl E. Lindstrom of The Hartford (Conn.) *Times,* and Roscoe Drummond of The New York *Herald Tribune.*

Luther will be in English

Writings of Martin Luther fill 100 large volumes of the Weimar edition, the best German-language collection. A half-dozen English editions have been attempted, but none has included more than a small selection of the Luther writings. Most representative collection now in print is the Philadelphia edition, begun in 1915 when 10 volumes were planned. It cut off at Volume 6 in 1932, when the depression dried up the necessary cash to complete the project.

This year plans for Luther translation had revived. Two publishers—Concordia (Missouri Synod) and Muhlenberg (United Lutheran)—are rounding out new projects. Dr. Jaroslav Pelikan of the University of Chicago is editor of the Concordia undertaking, and Dr. Helmut Lehmann of the Muhlenberg Press staff will direct revision and enlargement of the Philadelphia edition. The editors met in January to make sure there will be no overlapping in the new projects.

Concordia will publish selections of Luther's Bible studies, and Muhlenberg will specialize in theological and liturgical writings.

Faith versus surgery

Parents of five-year-old Carolyn Readus were content this month to let a surgeon operate on their daughter, after a Chicago judge decided that "she will lose her arm and may lose her life" if an operation were not performed. The judge entered the case when the parents, members of the Church of God, said that true believers may consult doctors "only in order to find out what to pray for." The parents said "we expect the Lord to have Carolyn healed before an operation will be necessary."

At the Church of the First Born, in North Long Beach, California, Mrs. Bertha Smith died saying "My faith will heal me," 10 hours after she had let herself be bitten by a rattlesnake. Members of the congregation handle snakes as part of their worship ritual, on the basis of Mark 16:18: "They will pick up serpents, and if they drink any deadly thing, it will not hurt them" (a verse not in ancient manuscripts of Mark's gospel).

Nine-day-old Thomas Grzyb died in Chicago recently when his parents, who are Jehovah's Witnesses, refused to permit a blood transfusion which medical men insisted was necessary. "If the baby dies, that is God's will," the mother said.

And so forth

Of 33,000 tickets for sessions of the assembly of the World Council of Churches—which went on sale April 1—26,000 had been bought by the end of April . . . A prayer room, just off the main rotunda in the United States Capitol, is to be provided as a place of meditation. Agreement on the room was reached by means of a resolution adopted by the House and Senate unanimously.

World News Notes

DULLES IS HOPEFU

SO FAR THIS YEAR, we have negotiated in good faith with the Soviet rulers in relation to the use of atomic energy and in relation to Germany, Austria, Korea and now Indo-China.

Always there is a consistent pattern. Never will they relax their grip on what they have. In each of the geographic areas I mention, they insist upon a formula which will not only assure the perpetuation of their despotism within the areas they now control but also allow them to apply their ruthless methods to gain control of the areas which are still free.

It may be asked why, if these results could have been foreseen, we have negotiated at all.

My answer is that no man has the right to assume that he sees the future so clearly that he is justified in concluding either that war is inevitable or that methods of conciliation are futile. Efforts for honorable peace are required out of a decent respect for the opinion of mankind. Also, they clarify the issues.

That is why we resumed high-level talks with those who proclaim themselves our enemies, talks which have been broken off for five years. We have accompanied these talks with safeguards designed to prevent the arousing of false hopes of a relaxing of essential vigilance. We have not compromised liberty . . .

Out of talks, held under these conditions, has at least come a demonstration of the implacable purpose of the rulers of the Soviet Communist bloc.

WE SHALL PERSIST in our efforts to negotiate in relation to Germany, Austria, Korea, Indo-China and atomic energy. We know that Soviet Communist doctrine teaches that it must be prepared to make concessions and retreats when faced by an opponent that is stron Furthermore, we know that the Sovi Communists' attempt to impose their a solute rule over 800,000,000 captiv involves them in what, in the long ru is an impossible task.

Already, beneath the solid and form dable exterior which despotism usuall presents, there is much unrest. For th most part, it is kept concealed. But ther are occasional flashes that reveal th truth. The execution of Beria and th revolt of the East Germans of last Jun shows that the rulers fear and hate th plot against each other and that the rule are not reconciled to their fate.

Also, it may be that the very fact tha the power of destruction is now awesom will itself lead even the materialists t exercise restraint as a matter of ex pediency.

I DO NOT BELIEVE that a new glacia age of despotism is going to creep ove all the world. I believe that freedom still burns with a fire which cannot b extinguished. It is, however, time tha we should realize that freedom faces most formidable challenge. Also, w should realize that the survival of free dom depends not merely on the numbe of the free but even more upon the in tensity of their faith.

The future of freedom rests with small minority of mankind. That is wh it is indispensable that the people of ou Republic, for their part, should hol fast to the faith of their fathers. Just a freedom is contagious, so, too, faith i contagious. One of the best ways t keep our own faith strong is to recall th faith of our forefathers and to keep fres in our minds the great deeds, the nea miracles, which they wrought through faith. —JOHN FOSTER DULLES

J. EDGAR HOOVER almost decided to become a minister. The religious atmosphere of his home made him deeply conscious of spiritual and moral values. A young Presbyterian minister who won his confidence almost persuaded him to enter theological training.

Instead, he took up law. In the years that followed, he rose to national prominence as director of the Federal Bureau of Investigation. He has just completed thirty years in that post. Storms of controversy have swirled around the FBI, but they have not touched J. Edgar Hoover. He has become a symbol of rock-like integrity in public office. His religion has remained real to him.

Then and now

When Hoover took over as head of the FBI in 1924, the agency had a bad reputation. It was loaded with poorly qualified political appointees. Scandals had robbed it of prestige.

Hoover refused to take the job unless he could divorce it from politics, and make appointments and promotions on merit alone. Attorney General Harlan Stone, later to become a Supreme Court justice, agreed enthusiastically.

His first job was to weed out the "political hacks" and replace them with qualified lawyers and accountants. This brought howls of protest from politicians, but Hoover was adamant. He put law enforcement on a scientific basis. He developed fingerprint files, crime detection laboratories, a training program for G-men.

In his choice of personnel, Hoover places good moral character at the top of the list of qualifications. He insists on making his own high standard of integrity the norm for the agency. In his three decades of service, he has built for the FBI an enviable record of public confidence.

Problems

One danger for a secret investigative agency is the temptation to use police state methods. Hoover denies emphatically that the FBI is in any sense an American Gestapo. He trains his men to be hard but scrupulously fair. He says that even if unfair methods were tried, an alert press, an aroused public opinion, a tough-minded Congress, and judicial review in the courts would keep the attempt from being successful.

A more subtle problem is that which arises from the use of unevaluated evidence. The FBI gathers facts, but it does not interpret them. When it passes along information to other executive agencies, it does so in summary form, keeping its sources secret. By keeping faith with confidential informants, it prevents adequate evaluation by the other agencies, and deprives those who are accused of the privilege of confronting their accusers.

The situation becomes further confused when "leaks" occur, and unauthorized people get possession of confidential reports. Irresponsible use of these reports by Congressional committees could damage a person's reputation without his ever having a chance to clear himself. Mr. Hoover states sternly that FBI files are kept inviolate, and that any "tipping off" must come from other sources.

Protection of our country against subversion is of vital importance. American ingenuity, sharpened by a sense of fair play, must work out a way of achieving this without harming the reputation of those who are innocent or assuming without proof the guilt of those who are accused. —ROBERT E. VAN DEUSEN

Development of hydrogen bomb has heightened moral dilemma which confronts Christian people

By REINHOLD NIEBUHR

THE FIRST HYDROGEN BOMB was exploded last November but it was not until the second and third explosions in March that we, and the world, became fully aware that this new and terrible level of destructiveness in atomic weapons had been reached. Naturally the developments have aroused grave apprehensions among us and have raised the anti-American animus throughout the world. In Italy the Communists have even sought an alliance with Roman Catholics upon the basis of our alleged irresponsibility with the bomb.

The general public has remained complacent, probably because it is not possible to get an imaginative grasp of this new power of destruction. But in the religious community there are renewed demands that we cease from developing the bomb.

IN FACING the moral issues involved, we might well remember that these demands were first made when the fact that the bomb was a possibility first became apparent. The president quietly decided that it was not possible to stop the development despite the qualms of conscience by the scientists and religious leaders.

It proved to be a wise decision, for it is now apparent that the Russians, who could only develop the atomic bomb by stealing secrets, were able to develop the hydrogen bomb on their own; and that they have materially narrowed the gap on atomic weapons between us.

There are, in short, no easy solutions for these dilemmas of history. There is nothing in the Christian faith which would enable Christians to evade a tragic dilemma which other men face. That dilemma is that a new weapon in the hands of an unscrupulous foe and not in our hands might spell the doom of our civilization.

THE DEVELOPMENT of atomic weapons has heightened the moral dilemmas which periodically generate the pacifist revolt against responsibilities which embody moral ambiguities. But it has not solved them.

On the other hand, realists must notice that it also has not altered the fact that conflict with military weapons is only the last resort in the struggle for freedom and justice, just as the police force of a nation is tolerable only if the moral authority of the state is such that physical force is only a minimal ingredient of its authority.

We might remember this when we try to solve the threat against Indo-China by the threat of hurling bombs at China. Our moral authority in Indo-China is not great enough because the French have been too reluctant and too tardy in giving the Associated States a real partnership.

Atomic bombs cannot remedy this defect in the moral authority of our cause. The French must be persuaded that a war for "colonialism" can have no moral authority in Asia, even if that war is intended to ward off Communist tyranny.

Evanston Holds a Great Promise

By HENRY PITNEY VAN DUSEN

Although problems confront the World Council Assembly in August, American people will see co-operative Christianity at its best

THE SECOND ASSEMBLY of the World Council of Churches, scheduled to convene on the campus of Northwestern University in Evanston, Illinois, through the last fortnight of August 1954, promises to be the most important Christian assemblage ever to meet on the North American continent.

Already a very considerable expectation about "Evanston" is in the air, and it seems likely to increase with accelerating tempo right up to the eve of the Assembly. If this event is to yield all the contributions it should bring to the life of the American churches, and if American churchmen and churchwomen are to fulfill their role of hosts as they would wish to do, it is important that they become fully informed regarding the problems as well as the promise in the forthcoming Assembly.

THIS WILL be the first major world Christian conference in the modern ecumenical series to be held in the United States; but there has been no time in the past half-century when it would have been as difficult for Christian guests from all over the world to come to a church assemblage in this country, or for us to receive them.

We have heard much lately about a mounting antagonism toward the United States in many parts of the world. It would be more accurate to define it as a deepening distrust of the wisdom and trustworthiness of American policy in the exercise of our preponderant influence in world affairs. We may believe that distrust to be unfounded. But we must face it as a fact.

One aspect of this widespread misgiving deserves double underscoring. There are many in this country and even some within our churches who, while they may regret certain of the methods employed in the current congressional investigations and related activities, feel that they are promoting the national interest. We should understand clearly that thoughout the rest of the world all that is symbolized by the single word "McCarthyism" is regarded with virtually unanimous dismay and disgust.

THE DELEGATES to Evanston will come as *church* representatives. But they are also citizens of their respective nations, influenced by the assumptions and prejudices prevalent in those lands. Not a few of them, including some with longest knowledge of the United States, will land on our shores next summer, not with the eager expectations we would wish but with minds troubled by misgivings.

In addition to such questionings which are mainly political, there are misgivings regarding the adequacy of our understanding and practice of Christian faith. These have recently been set forth with admirable frankness by one of the most widely revered of all European church leaders, Bishop Eivind Berggrav of Norway, in an article captioned "Why Euro-

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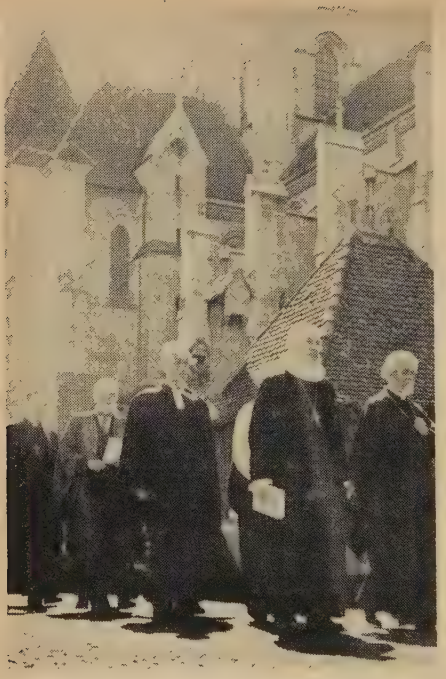
Dr. Van Dusen is president of Union Seminary and chairman of the study department of the World Council of Churches.



WORLD COUNCIL HEADS IN ECUMENICAL PROCESSION AT LAUSANNE, SWITZERLAND
Bishop Berggrav is in foreground

peans Fear America" in a recent issue of the *Christian Century*.

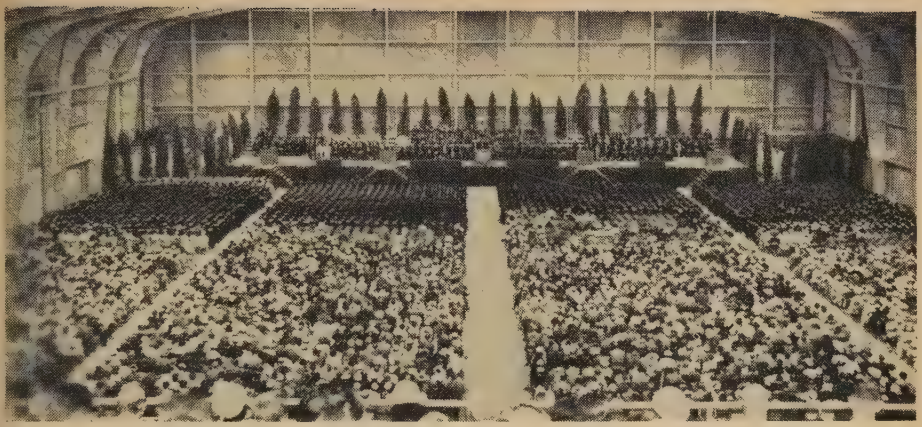
Many of the factors which create problems for our guests make it particularly difficult for us to serve as hosts. A nation whose attention is so preoccupied with issues of internal loyalty and security, whose press gives front-page prominence almost daily to inquiries and inquisitions in which the trustworthiness of responsible church leaders is challenged, creates a difficult atmosphere in which to welcome a great world conference of Christians in the summer of 1954.

AS THOUGH these problems were not enough, the main theme which is to guide the discussion of the Evanston Assembly, "Christ: the Hope of the World," is proving not only peculiarly difficult because of its obscurity, but also potentially divisive, perhaps less because of irreconcilable differences of conviction among Christians than because of inability to understand each other. The heart of the matter is the degree to which Christian hope should be understood within the context of expectation of Christ's return to end history.

It looks as though American Christians who wish to take a responsible part in Evanston preparations would have to come to terms with a phrase almost as unfamiliar to their ears as was the term "ecumenical" two decades ago. It is the word "eschatological." Not only must they accustom their ears to the sound of the word; they must give their minds and hearts to attempt to comprehend it and why it holds so decisive, so pivotal, a place in the Christian hope of fellow-Christians in many lands and of many traditions.

Important as it is to be fully alive to these *problems*, they should only strengthen our resolve to take fullest advantage of the *promise* implicit in Evanston for our American churches. It is this which should mainly claim our attention and mold our expectancy.

THE PRESENCE among us as delegates, visitors and consultants of nearly a thousand carefully chosen Christian leaders of over 160 national church bodies from some 50 countries, brings to the North American continent the most widely representative, most truly "ecumenical" assemblage of the followers of Christ who have ever met "in one accord in one place" in the twenty centuries since his life and death and resurrection. Here is the unparalleled possibility of enlightening our people on the world-wide outreach of the church, the varieties of Christian experience and conviction—the possibility of stretching their imagina-



MEGAW HALL AT NORTHWESTERN UNIVERSITY, EVANSTON
By use of special equipment, council sessions will be heard in three languages

tions, shaming their provincialisms and prejudices, claiming a Christian dedication both more comprehensive and more demanding.

The World Council Assembly offers an unprecedented opportunity to lift before all the church people of the United States the reality of co-operative Christianity, of ecumenical Christendom, and to enlist their intelligent and active participation in it. The World Council is, very largely, the reality of American Christian co-operation projected on a world scale—the experience and structure of the American Federal Council supplied a pattern for the World Council. To tell the story of the World Council, to focus attention upon its Assembly, is to make real to American churchmen what the late Archbishop Temple called "The great new fact of our time . . . one great ground of hope for the coming days."

Lastly, the Evanston Assembly presents us all with a call, not only to a new and far more worthy participation in the present reality of world Christendom, but, more important, to a fresh and far profounder apprehension of the faith by which alone the church can live and give life.

No one who contemplates our world in these tragic days, and then ponders what must be God's yearning intention and desire for that world, can doubt that Evanston holds already in his purpose mighty gifts of grace and power and hope —not our own individual or collective hopes but his Hope.

THE HISTORY OF OUR PEOPLE is God's story before it is theirs. It is a record of divine gift before it becomes the story of human achievement. The blessings of Word and Sacrament which we enjoy have been transmitted to us at great price. The church spires of northern Iowa and southern Minnesota are themselves but monuments to the mercy of God and fruits of the coming of His faith-inspired people.

—GERHARD E. FROST in *Norsemen Found A Church* (Augsburg)

TAKE A LUTHERAN TRIP!

By STEWART W. HERMAN

Tourists in Europe can find a wealth of beauty and history in famed Lutheran churches and cathedrals

SEE THE WORLD . . . before the hydrogen bomb destroys it and us! Such might be the melancholy tourist-bait held out by travel bureaus, but apparently they haven't thought of it. Instead, the American Express is advertising a special Catholic Department to handle pilgrims who wish to go to Rome during the Marian year. The number of Lutheran tourists must be fairly large, to say nothing of the places of special Lutheran interest which are well worth seeing. Why not a Lutheran tour?

There are some handsome cathedrals, for example. Of course, they are inherited from pre-Reformation times because as a general rule Protestants are not much interested in building cathedrals. The finest examples are to be found in Scandinavia—Lund in Sweden, Trondheim in Norway and Roskilde in Denmark. Another favorite is the great minster at Ulm in South Germany which has the tallest spire in the world.

BUT WHAT do you do when you simply want to go to church on a Sunday morning in a "non-Lutheran" city like London, Paris, Amsterdam, or Rome? Lutheran churches are not always listed in guidebooks and the average hotel clerk or taxi driver may not have the slightest idea how to help you. For this reason it is a good idea to get some names and addresses in advance of your departure.

LUTHERAN CHURCH IN PARIS
St. John's

The churches you find may supply some of the most unforgettable memories of your trip.

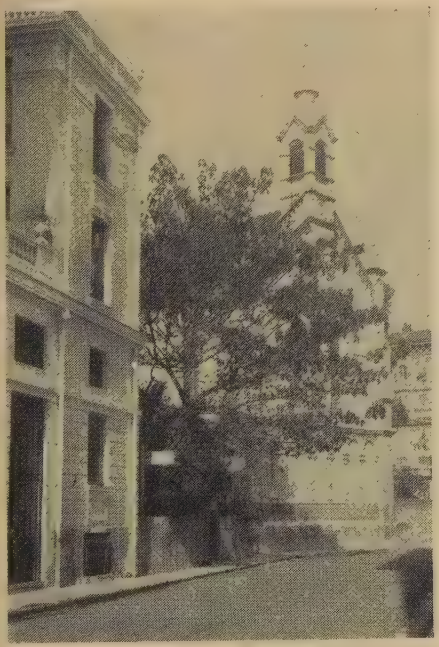
Take Paris, for instance, where 350,000 Americans are expected this year. The oldest French Lutheran church goes by the name of *Temple des Billettes.* It is right in the heart of the old city, Rue des Archives 24, built on the site of a house once occupied in the 13th century by a Jew who—allegedly—tried to destroy the

Dr. Herman is executive secretary of the Division of Lutheran Co-operation in Latin America of the National Lutheran Council.

sacred Host. The present church was built in 1756 for the Catholic order of Carmelites, but the ancient cloister beside it dates from the 15th century and is the most interesting part of the structure.

When Napoleon re-established religious order, following the atheistic excesses of the French Revolution, he saw the importance of giving the Lutherans of France their share of state recognition and support. For nearly two centuries the Swedish and Danish embassy chapels had been the only center of Lutheranism in royal France. So in 1808 Napoleon gave the Billettes Church to the Lutherans and financial support for two pastors to serve an estimated 15,000 souls in Paris and vicinity.

It is tempting to continue this account with more details from the turbulent history of the Paris Synod which, in little more than a century, grew to nearly a score of congregations. But there are other Lutheran synods in France. You can go to the *Pays de Montbeliard* with its Lutheran church in every village and the old Saint Martin Church in the town of Montbeliard itself. One of the villages named Etobon was horribly decimated—like Catholic Oradour—by Nazis during the last war.



LUTHERAN CHURCH AT NICE, FRANCE

STRASBOURG is the strongest Protestant part of France. Here was a stronghold of the Lutheran Reformation. Its history is studded with great names, although not all of them are well-known to the average American Lutheran. Nevertheless you might be interested in investigating the history of Jean Frederic Oberlin, a Lutheran pastor whose name crossed the Atlantic to grace an American college, or in visiting the quaint old seminary on the Quai St. Thomas where Albert Schweitzer studied theology.

The story of Lutheranism in London has left no relics such as you find in Paris, although before you set off you may enjoy glancing through Dr. H. E. Jacobs' *The Lutheran Movement in England* for an account of the startling impact of Martin Luther on Henry VIII. In the 18th century there were lots of Lutherans in Britain when Henry Melchior Muhlenberg paused in London on his way to the American colonies. However, the Lutheran church never really put down its roots in English soil. Probably the most interesting of the many foreign Lutheran landmarks is the 200-year-old "Hamburg Church" which still serves German residents and seamen.

Fifty years ago the Missouri Synod began an English congregation and built the Tyndale Church. With the end of the last war, however, a flood of 50,000 Lutherans arrived in Britain as refugees or immigrants speaking several different languages. Their Latvian, Hungarian, Esto-

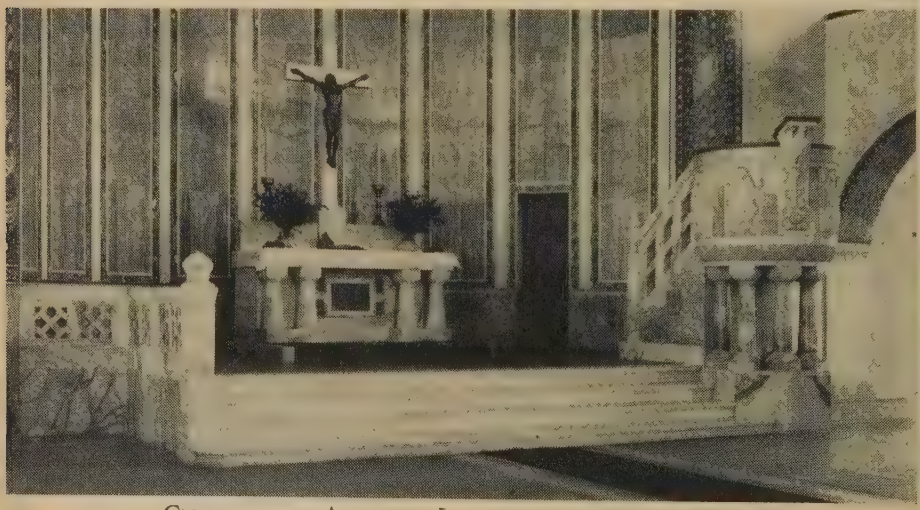
nian, Polish pastors were with them. Together with the Germans, as well as the Swedish, Norwegian, Danish and Finnish seamen's pastors, they form a colorful and impressive Lutheran constituency. For the most part the refugees worshiped in Anglican churches kindly placed at their disposal on Sunday afternoons.

Today, if you would like to get a glimpse and a taste of this new Lutheran church in Great Britain, stop at the Lutheran House which was recently acquired as a headquarters for this polyglot group. The address is 8, Collingham Gardens, in the heart of London (S.W. 5), and the person you should ask for is Dr. David Ostergren, the American pastor whose full-time job for the past few years has been to help these scattered brethren find a new unity in faith. Already an English-speaking parish is developing under the leadership of a Canadian pastor, Herbert Hartig, who is also organizing Luther Leagues all over Britain.

WITH THESE few seductive hints you may have more pleasure exploring Lutheran Europe by yourself. The line of least resistance, of course, is to inquire at your hotel about "services in English" and you will invariably be sent to an American or English church. There are two big American churches in Paris (one Episcopalian and one Interdenominational). Others may be found in Geneva (Switzerland), Bonn (Germany), Nice (France), and Florence (Italy), but there are Lutheran churches in these places too.

A particularly picturesque Scottish Presbyterian church located in Amsterdam in the old Begijnen Hof (formerly Roman Catholic) has been continuously used since 1607 when some Scottish cloth weavers settled in Holland. But even though the other 100,000 Americans miss it, do not let yourself be diverted from a visit to the great old Lutheran Church on the canal not far away. Here in this handsome and ancient structure, with its pulpit where the altar ought to be, is the mother church of Dutch Lutheranism. If you wonder why it hasn't got a steeple, ask the reason.

Rome, remarkable though it may appear, has a very wide choice of Protestant



CHANCEL AND ALTAR OF LUTHERAN CHURCH IN ROME
It's on the Via Toscana

churches for the non-Catholics among 210,000 U.S. tourists expected there. You should not fail to see St. Peter's and other outstanding Catholic churches, but you should also compare them with the fine simplicity of the big Waldensian Church (Reformed) on the Piazza Cavour. It's right on the way to the Vatican. And remember that the American Church is a historical monument too, under the protection of the Italian government.

So is the beautiful Lutheran Church at the corner of the Via Toscana and the Via Sicilia, not far from the gigantic American Embassy. Here the services are usually in German, for it was built to minister to Germans living in Rome. The beautiful marble of the church makes it worth a special visit. There are also lovely Lutheran sanctuaries in Venice and Trieste.

FAMOUS CHURCHES are to be found all over Germany, though many of them are nothing more than shells today. In their place smaller and more modern churches are being erected. Guidebooks say nothing about them, but you should make a point of seeing these postwar constructions, some of which are known as "rubble" churches because they were built out of debris. Information about them can be obtained from the National Lutheran Council. They are in excellent taste despite their low cost. Such buildings are now to be found in nearly every community. If you should get to Berlin, sneak over into the East Sector and see the fine old *Marienkirche* which is making history today as the place where Bishop Dibelius stands astride the Iron Curtain with his message of hope and confidence.

Don't let the problem of strange languages deter you from dropping in at Lutheran churches all over Europe and worshiping at their regular services. You will invariably find them singing some of the hymns that you love. It is highly likely that the person sitting nearest you —or the pastor—can speak English.

The greatest difficulty you will face in most cities—owing to limited time—is the choice between some famous cathedral, or an English service "like home," or the strange Lutheran church. Sometimes, but rarely, the Lutheran church combines at least two of these three elements. If not, what's wrong with going to church more than once on Sunday morning? First, early mass at a four-star Catholic cathedral, then the Lutheran worship which is usually at 9 or 10, and finally to the English service which, out of consideration for your late-rising fellow-countrymen, does not begin till 11 o'clock.

I REMEMBER DURING THE WAR when I was working at a Youth Center in London, we had had a very exciting evening. There had been a concert and dancing and speeches and cheers and singing "for he's a jolly good fellow" and all the rest of it. When it came to closing time I suggested to the leaders that we should close, as we usually did, with Club prayers. I think I must have used the word "worship," for one of them said to me quite bluntly, "You know, we haven't any idea what you really mean by worship!" "Haven't you?" I said. "Well, it's three cheers for God!" That's crude, of course, but some of those young things saw for the first time what worship meant, or at least so they told me afterwards. —From *Plain Christianity* by J. B. PHILLIPS (Macmillan)

The Missionary and the Mirror

By HERBERT STONELEY

The Africans listened politely, but the religion of Jesu first became real when they saw themselves in a mirro

THE MISSION FIELD in which I spent many years was in the most savage part of Central Africa. My "flock"—if you can call a collection of savages who were not averse to a bit of cannibalism on the sly a "flock"—were anything but anxious to come into the fold of the church.

I labored on, holding meetings under the shade of a large baobab tree, telling my "boys" of the wonder of Jesus Christ. Their only reaction was to smile politely, for all Africans are polite. Then they'd go on in the same old way that they had gone as a race from the time of creation.

We missionaries got no salary. We lived on the country, grew what things we could, bartered this for that to make ends meet, and went on preaching the gospel of Jesus.

MY MOST LIKELY CONVERT seemed to be my own houseboy. Your guess about his age would be as good as mine, but I put him down as not a year under twenty-two. He had most frequent contact with me. He could see me at prayer. He caught glimpses of me reading the Bible. Many things that I did should have given him thoughts regarding why I was there at all—that is, if he ever gave me, or religion, any thought at all!

As my servant, he was paid the handsome sum of about six cents worth of common salt per month. It was a goodly sum for that part of the world, where salt is scarcer than gold. As a missionary, I was really generous, though whe judged by civilized standards that ma be hard to understand.

His work consisted of caring for m home—a little grass hut just like thos the Africans lived in. The furnishin were more luxurious, though. I had a ti trunk in which I stored my personal be longings, a collapsible table, a batht and a chair! Each day Maloki straight ened up the hut, cleaned my shoes in th rainy season, washed my white ducks an other clothing, and made my meals.

I tried to teach him about Jesus, bu he never seemed to take deep interest Coyly, I used to leave my mail about especially magazines with religious pic tures, in the hope that he would look into them and become interested. He certainly looked. I found him at it more than once. But he did not appear to want to go further. The inquiry I had hoped for about Jesus and the church he never made. My plan for converting this so-called son of Ham was a dead loss.

THERE WERE MICE in my hut. This was nothing really to worry about, for snakes of various types had visited it too. But mice are capable of eating things with their tiny but very efficient teeth. As my tin trunk had been left open, there was more than a little evidence that the mice had been diligently exploring the things inside. I thought it wise to see if any damage had been done by them.

One evening when Maloki had gone to his own hut, there was a long night

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The Rev. Mr. Stoneley, a former Church of England missionary in Africa, is now rector at Ince near Wigan, England.

ZULUS IN AFRICA IN TRIBAL CEREMONY INVOKING RAIN
They go on in the same old way they've gone since creation

ahead of me. I would run through my belongings and see what damage, if any, had been done. I had promised Maloki to indulge in a game of checkers with him, but the promise had completely escaped my memory. So to pass away the tedious evening, I started taking my belongings from the trunk to examine them carefully.

That is how the mirror came to be right on top of a neat pile of handkerchiefs, packets of needles, combs, and all the other things I had taken with me. There are no corner shops to run to in the jungle.

The night was bright. The jungle moon actually shines so brilliantly that one can read a book out in the open during the two weeks when it is fullest. Damage from the mice was slight, although it was enough to warn me not to leave the lid open again. I began to replace my things before I would struggle under the mosquito net and try to sleep in spite of the distant noise of lions roaring and the constant chatter of the baboons and monkeys.

AS I WAS REPLACING my things, a voice came from outside my hut.

"Bwana," it began, "may I come in?"

"Come in, Maloki," I replied. As he struggled to open the crazy bamboo door that always jammed at night, I asked "Why have you returned?"

"You promised to play checkers, Bwana."

"Of course," I said; recollection coming upon me like a wave breaking on the shore. "Do come in."

We never got to the checkers game that night. He noticed the things piled beside my tin trunk, attracted by the various colors of the borders of my handkerchiefs. Peering over them, he saw his features in the mirror. Never having

seen before anything like the face peering up at him, he gave a squeal, jumped a yard from it and made towards the door. He would have rushed out, but I called "What's the matter, Maloki?"

"A man in—in—" The experience was so new that it was too much for his power of speech. He pointed to the hand mirror, reposing on the pile of clothing.

"IT'S A MIRROR," I said.

"Mirror," he repeated. "It can see!"

"No," I explained. "It shows us what we are like, Maloki. Watch it now."

Timorously, he allowed me to hold it in front of his face. "That is you," I said. Then as I held it before my own face, he gingerly stepped in back of me, more for his own protection than for anything else, I think.

I pointed to the mirror. "That is me," I said. He giggled his delight and I was not flattered by his reactions to my sun-bronzed features when his giggles broke into a loud laugh. What his thoughts were I could not know, but he stopped suddenly and his face became deeply grave. I waited, hoping he'd tell me.

"If . . . if that can show me so clearly . . . then God can show me clearly too?" he asked.

I STILL DON'T KNOW what the word meant, but I felt that he was suggesting that God was able to see clearly into his soul as the mirror made clear his features in the strong moonlight. My explanation was accepted so well that he nodded his woolly head vigorously. It was the first time he had mentioned God, and I did not let him go back on the project. I told him much about God and ended with the old story of the Babe in the manger and the death on the cross, "for all people."

"For me, too?" he asked

"For you. For black, white, red, brown, yellow—all."

"And I can learn more about Jesus?"

"I came to teach you and your family and your tribe all about him."

"I will come again tomorrow and learn more," he promised. And he did. In a month, he brought his parents along, too. Later the whole family became Christians —and good ones, too.

Today, in the heart of savage Africa, in a school built by the hands of native Christians, there is an African who teaches about Jesus. His name—you know it already. It's Maloki, who first knew Jesus when he saw himself in a mirror!

WHEN THE GREAT MISSIONARY, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that used the word "believe"

—GRIFFITH THOMAS in *New Sermon Illustrations* (Revell)

Springtime—That's for Me!

By BETTY LAWRENCE

Climaxing the adventures of the season in our household is the race to get the asparagus on the table in record time

SUMMERTIME is for bare feet and for children; the red and gold tapestry of autumn is for artists; winter is for popping corn, but spring—ah! that's for me.

Every year my crocuses pop their fat little heads out of the ground and are surprised to find me there, waiting for them.

"Hello," I gurgle delightedly. If they had hands, I'd shake them right away. I was never so happy to see a flower!

When I was a child, I was oriented to the idea that heaven is straight up, and so now with my hands lovingly cupped around the startled crocus I lift my face to the new-washed brilliant blue of the spring sky and breathe humbly, "Thank you, God. Thank you for spring."

GOD WISELY sent us the four seasons with their varying degrees of hot and cold. Not everyone goes delirious over spring. We live in an area that is fully acquainted with each of the seasons, where each one goes all out, where nature "throws her book" at us!

Summer, short as it is, is blistering, but beautiful. The hot sky arches over giant trees and is reflected in the clear, swift running water of French Creek.

Have you ever seen an autumn riotously colored by 200-year-old maples? Have you seen the October sun slant its last brilliant rays through a row of towering maples whose leaves have overnight become a brilliant mosaic of red and gold? Then, like the psalmist, your soul sings, "I will lift up mine eyes—" I am deeply sympathetic to the artist who tries in vain to put this glory on canvas.

Winter must come. In our county we see a "winter wonderland." A blanket of thick, soft snow can turn a city slum or a brokendown farmhouse into a picture dazzling to behold. Snow, ice and maples can cast a pattern of lacy, moonlit beauty.

A deep feeling of security is ours on winter evenings. The girls make taffy apples and pop corn. There is no wealth of money here, but we tip the scales on family solidarity and love. The girls play Chinese checkers and I read. The man of the house labors over his accounts.

I listen vaguely to the highpowered commercials describing the wonderful world of television washday. Snow-white clothes, all done indoors; washers and driers so handsome any room in the house could harbor them. Do I rush out and buy one? Not me. I just long for spring all the more.

I CAN ALMOST SEE my clothes flapping in the spring breeze. The faithful old washer downstairs in the place we unblushingly call "the laundry"—no ultramodern utility room does this 100-year-old house possess!—will still scrub my clothes. No drier for me—I love to bring them in, off the line, sun-warm and wind-sweet.

While I hang up my clothes on this new spring day, I can watch our calico

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Mrs. Lawrence enjoys the glories of spring on an old farm at Venango, Pa.

cat get silly, too. She's so happy to feel the hot rays of the sun that she rolls over and over on the springy lawn, which is just beginning to get its emerald coat. All up and down the street, in my neighbors' yards, I can see blankets, firmly anchored to the line, waving in the intoxicating wind. Windows are being washed. The school children come past. "Look," they shout, "no boots!"

Every now and then I give the crocus a word of encouragement. "Welcome, welcome, and please to tell your cousins and aunts and uncles to hurry."

SOON THE border around the house will be gay with daffodils, grape hyacinths and primroses. Around the pond in the back yard the tulips will soon play their annual game with me. Each year the first tulips are red. This goes on for almost two weeks. I am always panic stricken—sure no other color will show. Then, one by one, all the wonderful variety of tulip colors appears and the garden turns so breathtakingly beautiful I am hard put to go indoors at all!

The frogs in the pond sit on the wide, concrete ledge and sun themselves. When I come near, be it ever so quietly, plop! plop! into the water they dive. They have never learned to trust me; and all I want to do is talk with them.

BEHIND THE FLOWERS, in the vegetable garden, the thick, juicy asparagus will spearhead out of the ground. This is queen's food, the aristocrat of vegetables. We lowly ones eat it daily. It is our favorite and we never tire of it. Each year at least once we make a great to-do over timing the asparagus from garden to table.

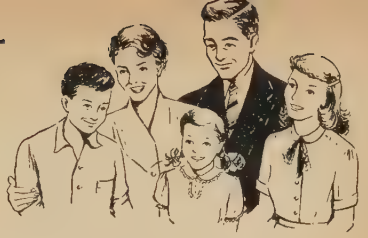
The table will be set and dinner ready before we all snap into attention. One of the girls will watch the hands on the kitchen clock. I get the kitchen tools ready; the man of the house takes his short, sharp knife and runs to the asparagus bed. He cuts away each thick, crisp stalk just under the ground. He races back and I take the spring-green delicacies from him, plunge them into warm salted water, then pop them into the waiting pressure cooker. During this next short interval I put all the other minor foods on the table. When that chore is finished, the asparagus will be ready.

The clock watcher announces with great excitement that exactly six minutes and ten seconds ago (our record), this most delicious of all vegetables was growing in our back yard! And asparagus grows with such abandon that it can be cut twice daily. We can it, freeze it and eat it—and have never been known to have our fill.

WITH GRATEFUL HEARTS we breathe the ancient Hebrew table blessing, "Blessed be Thou, O Lord, our God, the King of the World, who hast produced this food from the earth. Blessed be Thou, O Lord, who givest us the fruit of the vine."

Hard on the heels of the asparagus follow the strawberries and the peas. In the woods the trillium and the wild phlox will be blooming. It is earth literally bursting out of winter's tight grasp.

Soon the earth will sing the full symphony of summer's song, but these first awakening weeks—these are the ones that remind me of the Creator's goodness. We are truly blest.



ROUND ONE

COMING UP from sleep was like coming up from a deep dive. I almost shook my head to clear the "water" from my eyes. Then I reached for the alarm clock.

Dan muttered something and ducked his head under the covers. I took a good look at the clock—a full half-hour before our regular rising hour. How silly! Putting the clock back on the table, I dropped back against the pillow.

Fortunately, I didn't fall asleep. Something kept prodding me. There seemed to be some reason for an early start, but we weren't going anywhere. Maybe someone was coming to see us?

SUDDENLY IT CAME to me. I shook Dan violently. "Come on, hurry up! I told the whole family last night we'd have to get up early. And no one pays any more attention to me. Why doesn't anyone ever take me seriously?"

"Hey! Did you ever think of taking up chiropracticing or whatever they call it? That's my neck you're manhandling and it won't be the same again! Didn't anyone ever tell you not to go around breaking people's necks? Especially before breakfast?"

"My goodness, Dan, you could be up and dressed while you're lying there making speeches. I like my neck, too, but I don't make speeches about it when I ought to be getting the family dressed." I reached for my robe and stuck an exploratory foot under the bed in search of slippers. "Remember, it was you, not I, who took Joe Conworth on a scouting trip and left his wife alone to have hysterics with the baby." If that didn't quite make sense, I was sure Dan was too sleepy to notice.

"Murder! I forgot the Conworths! All right, Florence, I'll co-operate to the death."

"Florence?"

"Nightingale."

"But she helped in the war."

"You'll feel as though you've been to the wars before young Joey gets through with you today. I've met that young gentleman before."

"Joey? Why, he's only a baby!"

KAREN APPEARED in the doorway. "Can we get up, now?"

"Can you? I should say so! Step right along. Call Susie and Pete, will you?"

"Call them? They've been in my bed for the last hour. I've been reading to them so they wouldn't wake you."

In a grand rush from the hall, Susie and Pete tackled Dan, knocking him prone on the bed once more. "Don't do that," I cautioned. "He'll go to sleep again and we'll never get our breakfast dishes done."

"Are they coming here, or are we going there?" Pete demanded.

"We're going there," I replied, ignoring the vagueness of his English. "Joey's father will get breakfast and dress Joey. Your father will drop you at school and me at Conworth's, pick up Mr. Conworth and they'll go to work together."

"Will he get us at noon? That's a long walk from school."

"Now, get this straight, all of you. At

lunch time you're to come home and Mrs. Mawson will get your lunch. It isn't till after school you take the long walk. And, Susie, how are you going to walk?"

"Between Pete and Karen, and I don't cross the street till we all three say, 'Go!' "

WHEN BREAKFAST was on the table and we'd bowed for our morning prayer, my heart underlined the petition, "neither run into any kind of danger." Karen had scornfully rejected the suggestion that a grown person take them to Conworth's after school. "I can manage those two. Don't worry about them."

We whisked the morning chores out of the way with record speed. I was wiping out the sink when Claire Mawson appeared. "Just checking. Your three come to my house for lunch. Sure you don't want them to come home and play after school? Or why not let me take the afternoon shift? You may be ready to come home yourself, by that time."

"No, sir. You did your share staying Saturday until Joe got home Sunday. I just couldn't get myself organized, then."

"Having older children has its advantages. And I really enjoyed it. Not that I'd want to look after young Joey much longer than that without relief!"

I felt a twinge of misgiving. She and Dan both made friend Joey sound like a little monster. But, as I said, he's only a baby. A woman my age ought to be a match for any baby living.

CLAIRE WAVED US OFF. Dan and I left our children at school. We stopped again at Conworth's. Dan kissed me quickly but thoroughly. "Just in case I don't see you in one piece again," he grinned.

"Make me sick, all of you," I laughed. "Buffaloed by one tiny child." Feeling alert and competent, I skimmed up the front steps. Before I could find the bell for the right apartment, Joe threw open the door. "Saw you coming. Say, you're an angel straight from heaven to take over here. Listen to the orchestra, will you?"

"Orchestra is right. You mean one baby is letting loose all that noise?"

"And Jean sleeps right through it. She sure must be tired." He spoke cheerfully and with a lack of concern that showed he had no idea just how serious that particular kind of tiredness can be. Oh, well, where ignorance is bliss, why destroy either the ignorance or the bliss?

While I took off my jacket, I took a quick look about. Claire said she had slicked up the bedroom but that Joey kept her too busy to do much more. I could see that there was plenty to do. However, that would have to wait till I had given some attention to the mother and baby.

THE PLAYPEN was in the kitchen. Joey stopped crying at sight of me, then started in louder than ever. I wanted to comfort him in my arms but he thrashed around so I had to put him down for fear he'd squirm free and hurt himself.

"You poor little thing," I said softly. "You just don't know yourself what you're doing, do you?" He quieted a little. "How about this nice shiny spoon? That's right, watch where I wave it. Oh, you want it, do you?" He shoved it in his mouth, then took it out to examine. That was easy. Now, to fix a tray for Jean, with this pretty glass for her orange juice.

"Wah!" shrieked Joey and hurled his spoon. His aim was perfect. The glass in my hand shattered like—like glass. And some of my fond delusions about Baby Joey were shattered with it, I'm afraid.

"It looks," I sighed, "as though you win—round one."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

THE REVISED STANDARD VERSION gives us our own names for the animals, plants, and other things of everyday life in Palestine. This is one more reason why its meaning is more clear and its message more usable than the King James Version's.

Even today there are difficulties of expression which make it hard to understand others. Englishmen, separated from us by only a few hours of travel time, talk of lifts and trams and petrol when the average American would better understand elevators and streetcars and gasoline. The differences of more than 350 years are even more startling.

DID YOU EVER SEE an ossifrage or a cuckow? No? But maybe you did:

KJV: 11. Of all clean birds ye shall eat.
12. But these are they of which ye shall not eat: the eagle, and the ossifrage . . .
13. And the glede . . .
15 . . . and the cuckow . . . (Deuteronomy 14)

RSV: You may eat all clean birds. But these are the ones which you shall not eat: the eagle . . . the vulture . . . the buzzard . . . the water hen . . .

Is "corn," according to the Bible, always corn, Indian corn or maize?

KJV: 9. Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. (Deuteronomy 16)

RSV: "You shall count seven weeks; begin to count the seven weeks from the time you first put the sickle to the standing grain."

Were there dragons in Bible times, real dragons; and what can a unicorn be?

KJV: 22. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. (Isaiah 13)

RSV: Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.

KJV: 7. And the unicorns shall come down with them . . . (Isaiah 34)

RSV: In that day wild oxen shall fall with them.

If you had seen a lady whose costume included such things as "round tires like the moon" and "crisping pins" what would she have been wearing? And when we see a woman wearing "glasses" today it means something much different from a "garment of gauze."

KJV: 18. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.
19. The chains, and the bracelets, and the mufflers,
20. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,
21. The rings, the nose jewels,
22. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,
23. The glasses, and the fine linen, and the hoods, and the vails. (Isaiah 3)

RSV: In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; the pendants, the bracelets, and the scarfs; the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; the signet rings and nose rings; the festal robes, the mantles, the cloaks, and the handbags; the garments of gauze, the linen garments, the turbans, and the veils.

Personal Problem Clinic

Hikes

QUESTION: Julia is a high-school sophomore. We have always tried to guide her into right ways of living, to be studious, and to be active in the young people's group in the church. But complications arise in connection with school activities. A school group with which she is very friendly goes on Saturday hikes and invites her to go along. When I inquired about the hikes I was surprised at the liberties the girls take.

Maybe I am old-fashioned, but I believe girls should always conduct themselves in a ladylike manner. Modesty of dress and behavior were parts of my upbringing, and I have tried to hold on to those principles. It seems that the young set today think almost anything is all right. As I see it, right and wrong do not change.

REPLY: The principles of right and wrong do not change. It has many times happened, however, that social customs, modes of dress, use of make-up, methods of travel, table manners, and other activities have been mistakenly placed in the domain of morals. True enough, in every one of these areas one may perform some act which is morally wrong, but the wrong is not inherent in the activity itself—it is something added, or subtracted.

Life insurance, automobile travel, attendance at a play, and new and unusual modes of personal relationships have at certain times and places been regarded as morally wrong. In such cases a careful, objective study usually reveals no moral lapse—or even a moral element. A type of action which differs from the customary may be closer to the Christian ideal than the commonly accepted one. You had better make a careful, unbiased study of the activities of the hiking group, talk the matter over with a teacher who knows the situation, and consult your pastor before making a decision.

Be realistic. Consider that boys and girls, in most cases, cannot be denied doing pretty much as their companions do without creating a sense of unfairness which may cause a rift between them and their parents. We have to grant youngsters the privilege of social parity with their group. If, however, we find that the Christian moral code is being violated we have to do something about it. In most cases we'll accomplish most if we act in conjunction with other parents—plus church and school.

It is generally the case that if parents have given adequate religious and moral guidance to children as they have been growing up, and have developed a real Christian conscience on vital matters, they may be trusted to maintain such standards. While standing a tactful guard, let us not create a problem where there is none.

Allowance

QUESTION: Joan, seven, has a small allowance. Dick, five, wants an allowance too because Joan has one. He really has no need for money to spend, so we told him he will have to wait until he is a little older. That evening he stole some of Joan's money. What to do?

REPLY: Money is more than a resource to spend. It may be that Dick has no outright need of funds with which to purchase anything, but the allowance represents to him a power which Joan has and he does not.

The little boy's taking of money from his sister probably indicates a degree of jealousy because of Joan's age status. In that case the theft is not a primary matter but an indication of something that lies deeper. Dick needs help toward achieving a sense of belonging and importance in the family group. His feelings are not to be ignored. There are various ways of providing such assistance, such as praise for things well done, answering his questions, and playing with him. Granting an allowance may help.

—EARL S. RUDISILL

Expectations of Eternity

The Christian Hope. By J. E. Fison. Longmans. 268 pages. $4.50.

A scholarly Canon of the Church of England presents here an incisive and convincing analysis of the theme of the Evanston Assembly. The approach is that of Christ-centered eschatology, developed both exegetically and systematically, and applied to present-day problems. The author points out that ideas concerning the future—such as immortality, resurrection, and judgment—are not Christian at all unless they are related to the center of the Christian hope, the coming of Christ.

If the church is to minister to the contemporary world at its point of deepest need, it must offer a sounder hope than the secularized messianism of communism and the unbalanced enthusiasm of the millenarian sects. It must rediscover the hope that inspired the primitive church, the secret of the *parousia,* the return of Christ. "A revitalized eschatology would transform the prospect of reunion, rejuvenate the cause of missions, revive the reality of worship and reinvigorate the whole life of the church."

The Christian hope is not, however, merely the expectation of meeting the Lord at the end of a pilgrimage. It is based on the fact that the coming Lord has already come, and that we have already been met by him. Stressing the divine initiative expressed in the doctrine of prevenient grace, the author points to the actual contacts which the church already has with her Lord, as in the eucharist. "Without faith in the real presence, belief in the real *parousia* is phantasy; without faith in the real *parousia,* belief in the real presence is idolatry." A sober mysticism is thus an integral element in true eschatology. Eschatological time is "lovers' time," and the essence of eschatology can be expressed in Shakespeare's words, "Journeys end in lovers' meeting."

In a field in which there is so much extremism it is encouraging to find a book as well balanced as this one. Combining passionate faith with competent scholarship, Canon Fison does justice both to realized and futuristic eschatology, to history and mysticism, to *telos* and *finis,* to the Synoptists and John.

T. A. KANTONEN

Springfield, Ohio

The Christian Hope and the Second Coming. By Paul S. Minear. Westminster Press. 220 pages. $3.50.

This timely book is easy to read. The author rests his case solely upon Scripture. He establishes the meanings of words, phrases, and symbols referring to the second coming of Christ, as they were used by biblical writers and understood by their contemporaries.

"The Christian hope is something that possesses a man, that constitutes him a new self, that enlists him in the Messiah's army, and that enables him to make a good confession." It is Christ himself living in the heart and possessing the whole believer. It is the assurance of eternal life for the believer. But it is much more. It takes in life in all its areas and relationships as soon as Christ has taken possession of the individual. It is the total purpose of God in our world.

In Part 1 the author analyzes the meaning of the word "hope." He studies the thinking of the early Christians, and draws a clear line between "hope" and "what is hoped for." In Part 2 many of the symbolic passages of the New Testament pass under review—"The clouds of heaven," "the thief," "the naked man," "the defeat of the dragon," "earthquake," "the key of heaven," "the trumpet," and "the promise of his coming." To interpret these literally is to get into insoluble difficulties. Their meanings must be gathered from the situations in which they are used.

The substance of the Christian hope is that "we see God at work in the world judging and redeeming it, transforming men

into his sons, and filling all creation with his majestic glory. Jesus Christ is his instrument in breaking down the walls men have erected between the natural and the supernatural, between earthly and heavenly existence, between daily duties and ultimate hopes."

Milwaukee A. A. ZINCK

Churches Come Nearer Together

The Third World Conference on Faith and Order, Lund, 1952. Edited by O. S. Tompkins. SCM Press, London. 380 pages. 21 shillings.

This attractive and well-edited volume records the proceedings of the third World Conference which met in Sweden in 1952.

This book presents its material in unusual order, beginning with the final decicions and reports to the churches; and following this with a brief sketch of the history of the ecumenical movement from the First World Conference in Lausanne in 1927 to the Second Conference at Edinburgh, 1937, and then through the restricted efforts of the war years to the Third Conference in 1952. The third and largest section—238 pages—records the proceedings of the conference. The fourth section evaluates the work of the years.

Three principal topics under discussion were: Christ and His Church; Ways of Worship; and Intercommunion. A fourth—Social and Cultural Factors in our Divisions—also received extended consideration. The conference was motivated by a desire to get beyond a mere listing of divisions and differences to serious study of theological reasons determining these differences. Papers and discussions were scholarly, but with clear realization of practical requirements in a time of crisis.

Problems still requiring solution have to do chiefly with sacramental and sacrificial emphases, ordination and the doctrine of the ministry, liturgical and free worship, intercommunion and views of sacrifice in the eucharist. The spirit of the conference came to good expression in the oft-heard phrase "The nearer we come to Christ, the nearer we come to each other." LUTHER D. REED

Philadelphia

In Search of Faith

Roads to Rome. Edited by John A. O'Brien. Macmillan. 255 pages. $3.50.

PROTESTANTS TAKE HEED! If your religious life is empty of Christ, you may find yourself on the *Road to Rome*. That is what happened to the 16 men and women whose life stories are told in this book. The void in their lives was filled only by what they found in Roman Christianity.

Three of the 16 had been born in the Roman branch of the church, but drifted away and, when they found nothing to take its place, they returned. Three married members of the Roman Church. Half of the 16 were of the Episcopal branch of the church, but found it inadequate for their spiritual needs. Several sojourned for a time among the Methodists, the Presbyterians, the Baptists and the Disciples; one had no church affiliation; one was a Chinese philosopher, and one was of Lutheran background but later became Episcopalian.

These stories are of a confessional nature, poignant, literary and full of the drama of the divine-human encounter. The writers use their powers to express one of the most difficult of tasks—how they reached a purposeful life for God, neighbor, and self. The chief problems of life are dealt with—God, his knowability, his revelation through Scripture, Jesus Christ, and the church, the nature of faith, and so forth.

The writers apprehend the church in various ways. For A. J. Cronin, faith is a matter of the heart. For T. A. Brady, human reason plays an all-important role in faith. For B. W. Palmer, legal processes played a decisive part. All needed the absolute authority of Rome, and this became the basis of their religious security. Protestantism discouraged them because of its divisiveness, emotionalism, and lack of definitive theology.

The total effect of this book is a subtle brief for Latin Christianity as the One, Holy, Catholic, and Apostolic Church—all the more subtle because the autobiographies are honest self-appraisals. It is worth the study of both theologian and layman.

Elkader, Iowa J. H. ZERHUSEN.

OVERSEAS

SWEDEN: Karlstad. April 26.—On April 12 my father, Bishop Edvard Rodhe, died at the age of 75. In 1948 he had retired as bishop of Lund. He had many friends in the U.S. In 1931 and 1938 he visited the States, the last time as an official delegate to the third centenary of the Swedish settlement on the Delaware.

In the well-known newspaper *Svenska Dagbladet* his old friend and colleague both as a professor and as a bishop, Gustaf Aulen, wrote about his work. The following is a summary of Aulen's article:

For more than 13 years Edvard Rodhe was a university professor of practical theology, first at Uppsala, then at Lund. In 1925 he replaced his father-in-law, Gottfrid Billing, as bishop of Lund.

All through his life Rodhe was a scholar. Some of his books are pioneer works in practical theology and church history, for instance a study in the liturgical tradition of Sweden in the 16th century. This study started a renewal of interest in liturgy, prominent in Swedish church life and theology of today. As a bishop Rodhe went on with research work, always finding some leisure hours for it. He published several books on Swedish 19th and 20th century church history. After his retirement he was working on a comprehensive history of the Church of Sweden in the 19th century. It is a great loss to Swedish theology that he did not get time to complete this ambitious project.

As a bishop, Rodhe was a leader not only in his diocese but in the whole Church of Sweden. In the General Church Assembly he often said the deciding word, without any brilliant eloquence. He had a great capacity of settling complicated situations and of mediating between controversial opinions.

Personally Rodhe was thorough and modest, always ready to serve. He loved to be regarded as a common man, and he had a distinguished commonsense.

On April 14 Bishop Helander of Strangnas was again sentenced to removal from his office. The verdict of the civil court of Uppsala, given Dec. 22, was unanimously upheld in the Court of Appeals in Stockholm. It is not yet known if the bishop will appeal to the Supreme Court. If he does, it is not certain that the Supreme Court will grant a re-examination of the case. No new evidence came to light in the Court of Appeals. Consequently the trial raised no great interest this time.

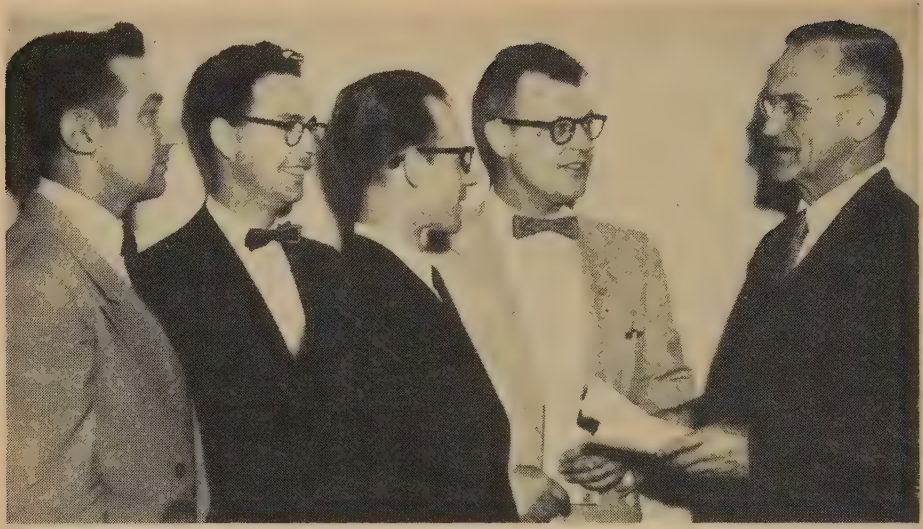
The mystery remains unsolved. Some believe in the guilt of Helander and find the mystery to be mainly psychological: how can a man like Helander be able solemnly to deny what he has done? Others believe in Helander's denial, and find the mystery to be: how can the real producer of the anonymous letters remain unknown?

During the whole Helander trial the church has done nothing as a church. The archbishop has constantly said that he does not want to say anything before the law procedures are finished. Some think it is a weakness of the church that all initiative is in the hands of the state. Others think that this is in accordance with Lutheran tradition. Legal problems should be solved by experts in the law, not by the clergy. The judges belong to the church in no less degree than the clergy, and their competence should be respected.

Probably the diocese of Strangnas will have to elect a new bishop before long. But already on May 17 Stockholm will have an election. Bishop Bjorkquist, famous creator of the Sigtuna Foundation, is retiring because of old age. The preparations for the election are quiet, though there is no unanimity as to the probable outcome of the election.

—STEN RODHE

[The Rev. Helge Ljungberg, 50-year-old vicar of St. Engelbrekt's Church in Stockholm, received 84 votes in preliminary balloting. Next was Bishop Bo Giertz with 64. Following the final ballot, the government may select any one of the three highest for the position.]



VIRGINIA SYNOD received four new congregations into membership. Dr. Luther W. Strickler *(right)* welcomed pastors of missions organized in 1953 as synod met in Roanoke

Synods of South Debate Ministry to Negroes; Kansas Approves Merger Plans

TWENTY-EIGHT of the 34 United Lutheran synods were holding their annual conventions in four weeks beginning in late April. Six synods in the South were among the first to meet (two reports were in the May 19 LUTHERAN).

Southern synods gave unusual attention to the question of beginning work among Negroes. This year they considered a proposal to share in support of the Piney Woods School in Mississippi, where leaders for Negro work might be trained. The Georgia-Alabama convention endorsed the proposal, and the South Carolina convention deferred action.

In the Middle West three synods have voted on merger to form a Synod of the Central States, scheduled to be organized in Kansas City June 8-9. The Kansas Synod was almost unanimous in its vote in favor of merger at its convention May 6.

Previously the Midwest Synod had approved the merger by a 79 to 25 vote. The Nebraska Synod also approved the move.

GEORGIA-ALABAMA

Resurrection Church, Augusta.

April 27-29

Reported by FRANK C. JONES, JR.

SEVEN PASTORS and three congregations were received into the Georgia-Alabama Synod at its 93rd convention. A new constitution, in accordance with the model constitution for synods suggested by the ULCA, was adopted.

Dr. Charles E. Fritz, completing this year the unexpired term of the late Dr. C. A. Linn, was elected president of synod for a five-year term. The Rev. Dermon A. Sox was re-elected secretary, and Donald A.

Spann elected treasurer upon resignation of Dr. R. L. Gnann who served the synod for over 30 years.

One of the most controversial issues discussed was the entrance of synod into the field of work among Negroes. Dr. Fritz said, "We as a synod are conscious of Christ's commission to carry the gospel to all people. We are also conscious of the fact that God has created all people of one blood. We are just as much responsible for the evangelizing of the people who have colored skin as we are for the white. We have been delayed in the exercise of our responsibility in a wider program of evangelism because of the man-made curtain that has separated us socially . . . The Supreme Court will likely hand down the decision on this matter in the near future. A great door is open."

Dr. Raymond D. Wood, chairman of the synod's committee on work among colored people, listed the following principles devised by this committee to help congregations study their responsibility:

1. The Christian viewpoint on race relations is that in God's sight all men are equal and as God's children they must be free.

2. Christians must seek to meet the needs of all men regardless of their race, color, or nationality.

3. The Georgia-Alabama Synod whose area has a large Negro population is confronted with the responsibility and high opportunity of ministering to the spiritual needs of colored people, and therefore, should stand at God's disposal ready to go out and "possess the land."

4. In the event Negro congregations should be organized by the synod or otherwise received into the membership of the synod, they, pastors, and people, should be integrated into the life of the synod and its auxiliaries on an equal basis.

As a first step in serving the Negro people of the south and developing Negro youth for leadership in the United Lutheran Church, synod voted to pay its proportionate share of salary for a full-time Lutheran chaplain-department of religion head for the Piney Woods School, Mississippi. There are at present over 400 Negro youth enrolled in this school. The opportunity for placing a Lutheran clergyman was arranged by the National Lutheran Council's subcommittee on Negro Work of the Division of American Missions.

Dr. J. Frank Fife, president of the Maryland Synod and official representative of the ULCA, spoke at a banquet meeting on "The Message of the Church" and at a vesper service on "The Task of Evangelism." He said, "Evangelism is the reason for the church's existence . . . the greatest privilege of any man is to belong to Christ and speak for him."

Three seminarians were approved for ordination upon completion of instruction in June: William Carr, Eugene L. Epting, and Luther Fulmer, Jr. Dr. R. L. Gnann, treasurer of synod, reported that the ULCA apportionment and all synodical quotas were paid 100 per cent in 1953 and that benevolent giving increased 10 per cent over the previous year.

A summary of statistics reveals: 82 per cent of confirmed members of synod communing, seven new pastors coming into synod against two transferring, 13 young men in training for the ministry in college and seminary, one young woman preparing for the diaconate, an increase in subscriptions to The Lutheran, an increase in membership in the Women's Missionary Society, Brotherhood, and Luther League.

MISSISSIPPI

Grace Church, Laurel. May 4-6

Reported by HAROLD A. WOLFF

Planning the hundredth anniversary of the Mississippi Synod next year stirred enthusiasm at this year's convention. Also contributing heavily to the successful sessions was Dr. F. Eppling Reinartz, United Lutheran Church secretary, who was the official ULC representative to the convention. He preached at the opening service,

made a report on current work of the United Lutheran Church, spoke at the laymen's banquet and at a special program for the public, and brought a message at the closing session.

The synod re-elected President Harold A. Wolff and Treasurer R. B. Tulles. The Rev. Cecil C. Helmly of the Louisville parish was elected secretary.

SURVEY OF THE Gulf Coast area of Mississippi in search of promising mission fields is planned by the synod's home mission committee. Plans for development of St. Paul's congregation in Senatobia, where work was begun among Latvian DPs, were reported. Property has been acquired at Starkville to aid in establishing a mission congregation and ministering to Lutheran students at Mississippi State College. The synod agreed to aid the Burns parish in efforts to secure a parsonage.

THE SYNOD'S BUDGET was subjected to careful scrutiny, and a decision reached not to include in it any "cushion" but to expect 100 per cent or larger payment of the apportionment by each congregation. A contingency fund was established, and increased allowances for expenses of the president's office and the home mission committee were provided. It was decided to divide the work of the treasurer and of chairman of stewardship into two offices.

ULCA CONVENTION DELEGATES

Clergyman—Wade H. Koons. Layman—Clyde Smith.

SOUTH CAROLINA

Mt. Tabor Church, W. Columbia

Reported by WYNNE C. BOLIEK

ONCE AGAIN the South Carolina Synod received three new congregations into membership at an annual convention. It was reported that two additional groups are soon to be organized.

For the first time, the synod in 1953 exceeded its payment of the United Lutheran Church apportionment (a few times the exact quota has been met, but never before exceeded). All quotas for institutions were paid in full. Total contributions for the year were $300,267.

The synod adopted a resolution proposing that the "grace system" of giving replace the apportionment system in 1956. A synod-wide stewardship rally at which the proposal will be studied is planned for early autumn.

THE QUESTION of where and how to begin work among Negroes consumed considerable time. Reports were presented by a special committee and by the executive board of the synod. The first proposed that work among Negroes be conducted by the National Lutheran Council in cooperation with the ULC Board of American Missions. The second recommended deferring action on support of a chaplain at the Piney Woods school in Mississippi.

Many delegates felt that Lutheran work among Negroes should be begun in South Carolina. A small minority defended the idea of segregation, desiring to keep the institutions of the church "white." It was generally agreed that the church should begin to support some type of work among Negroes. Final decision is that it should be undertaken by the Board of Home Missions.

Official ULCA representative was Ohio Synod President George W. Miley, who called a group of leaders to the front of the church to sit as a panel for discussion of various phases of the church's work. Each spoke briefly on one specific phase, and questions from the audience were answered.

Enrollment at Southern Seminary is likely to increase from 70 this year to 80 or 85 in the autumn, reported Dr. A. Kenneth Hewitt, board president.

DR. JAMES C. KINARD, who retires June 30 as president of Newberry College, was given recognition for his long service. The college is entirely free of debt, he reported, and has prospects for a large increase in enrollment this fall. It was decided to undertake a five-year effort to raise $500,000

for Newberry.

Dr. Carl B. Caughman was re-elected secretary of synod. Treasurer J. B. Ballentine was re-elected, and James B. Wessinger was elected statistical secretary (first layman to hold this office). Total budget of the synod for 1955 is $271,703, a $15,697 increase.

ULCA CONVENTION DELEGATES

Clergymen: J. V. Addy, H. W. Epting, Vernon F. Frazier, Karl W. Kinard, J. A. Keisler, Jr., Daniel M. Shull, Ben M. Clark, Carl B. Caughman, Carl A. Honeycutt.

Laymen: G. Heber Ballentine, John M. Caughman, W. Archie Dodgen, J. M. Eleazer, C. A. Caughman, R. D. Nilson, James B. Wessinger, H. Odelle Harman, J. B. Ballentine.

KANSAS

St. John's, Salina, May 3-5

Reported by T. BENTON PEERY

THE VOTE approving merger with the Midwest and Nebraska synods was 52 to 9 at the Kansas Synod convention on May 4. The major question debated was a paragraph in the constitution of the proposed new synod, which states:

> The synod shall have the right to advise and admonish concerning association and affiliation of its members with non-ecclesiastical and other organizations whose principles and practices appear to be inconsistent with full loyalty to the Christian church.

A motion to recommend deletion of this paragraph from the constitution was defeated 53 to 8. The point at issue is whether pastors should be advised not to hold membership in lodges such as the Masonic Order.

THE GUIDING HAND of United Lutheran Church President Franklin Clark Fry was evident throughout the convention. As representative of the ULCA he addressed a combined session of the synod and the synodical Women's Missionary Society.

Evening meetings were well attended by

ULC PRESIDENT Franklin Clark Fry and Synod President W. W. Alexander commended Pastor Fuller D. Bergstresser on sixty years of service in the ministry

delegates and visitors from nearby churches. At Monday Vespers, in charge of the Women's Missionary Society, Miss Helene Harder spoke on the Lutheran church in Japan. Wednesday evening convention closed with the synodical banquet and installation of synodical and WMS officers in McAdams Hall, Kansas Wesleyan University. There were 350 present to hear Dr. Fry speak on "What of Your Life?"

At this session two veterans in the ministry were honored by the awarding of 50-year service pins. Dr. Fuller D. Bergstresser, Abilene, ordained in 1894, has served 60 years and still is an active pastor. Dr. J. A. McCulloch, retired, has served 56 years, and is pastor emeritus of Children's Memorial, Kansas City, Mo.

Election results were: Vice President, the Rev. Ernest F. Tonsing, Topeka; secretary, the Rev. H. G. Ritzen, Hutchinson; treasurer, Charles M. Stark, Salina.

UNITED LUTHERAN CHURCH DELEGATES

Clergymen: W. W. Alexander, Harry Allen, H. G. Ritzen, E. F. Tonsing.

Laymen: Chauncy Bly, A. D. Fennell, Clinton J. Muller, Charles M. Stark.

CHURCH IS MOVING. The chapel, used for years by Rosemont Church in Bethlehem, had moved to the rear of the church lot last month, where it will become a youth center. A new church, estimated to cost $205,000, is now being constructed on the site. Church school building at left (above) will stay where it is

THE NEWS IN THE CHURCHES

PENNSYLVANIA

Protestant Council Is Formed By Allentown Area Churches

By HENRY W. SNYDER, JR.

ALLENTOWN—Thirty-five Protestant churches of Allentown and vicinity organized the Greater Allentown Council of Churches at a meeting of 140 laymen and pastors in Asbury Methodist Church, May 2. Eight Lutheran churches are represented in the new council and the board of directors includes two Lutherans: Pastor Arnold Keller of St. John's Church and Mrs. Edith Mumper, parish worker at St. Paul's Church.

THERE WERE 275 church councilmen and pastors of Allentown and Bethlehem at an annual dinner held April 26 in St. John's Church, Farmersville, when an address was given by Dr. R. H. Gerberding of the ULC Board of American Missions. Dr. Gerberding declared that "the progress of home mission churches should be an inspiration to every self-supporting congregation."

THE WOMEN'S COMMITTEE of the Ministerium Board of Inner Missions in the Allentown Conference, will hold a picnic for 183 children under their care, and their foster parents, late in May in the grove of St. Peter's Church, Allentown. One hundred women attended the spring meeting of the committee in Christ Church, Easton.

"CHRIST FOR THE WORLD" was the theme of the convention of the Allentown Conference Luther League in Holy Trinity Church, Northampton, May 8. Speakers were two Mt. Airy Seminary students: Victor Rodriguez of Puerto Rico, and Carl Weaver, Jr., of Easton.

The ULCA Committee on Worship, meeting in connection with a Music Workshop at St. John's Church, Allentown, May 1 and 2, decided to ask the Toronto convention of the ULCA for a full-time worker to spread the idea of music workshops throughout the church. The committee would recommend such workshops in every synod of the church. Two hundred organists, choir directors, and pastors attended the workshop at St. John's.

SIX BUCKS COUNTY Lutheran and Reformed choirs were combined for a concert in St. Luke's Church, Ferndale, Palm Sunday evening. Guest artists for the festival of music at St. John's Church, Allentown, May

PENNSYLVANIA . . .

5, were Mr. and Mrs. Jule Zawaba. Mr. Zawaba is minister of music at Reformation Church, Washington, D. C.

A $16,000 annex to the Chestnut Hill Lutheran Church was dedicated May 2 . . . Interior renovations and refurnishings were dedicated at St. Peter's Church, Seemsville, April 25 . . . St. Paul's Church, Indianland, recently consecrated new choir gowns . . . St. John's Windish Church, Bethlehem, has begun a $150,000 drive for a new Sunday school building . . . St. Paul's Church, Raubsville, has undertaken a $10,000 drive for additions to the Sunday school . . . Holy Trinity Church, Bethlehem, plans a $51,000 drive for organ renovation, aid to Muhlenberg College, and debt reduction.

A CONFERENCE-WIDE vacation church school workshop will be held in Christ Church, Allentown, May 13. Leaders are Mrs. Muriel Yurick, Mrs. John Stine, Mrs. Arnold Keller, Mrs. Ralph Bagger, Mrs. C. Hess Haagen, Mrs. John Cobb, Mrs. Edith Mumper, Miss Katherine Frickert, and Pastors Ralph Hartzell and Henry Pflum.

Mrs. Helen Bailey, of Bethlehem, has been named full-time publicity director of Muhlenberg College. She succeeds Walter G. Mooney. Mrs. Bailey, a widely traveled graduate of Smith College, has held editorial posts in Buffalo, Baltimore, and several New England cities. She was head of the women's division of the Brockton, Mass., Community Chest for five years.

Care for Aged Is Extended In Central Pennsylvania

By VIGGO SWENSEN

HARRISBURG—The Lutheran Service Society of Greater Harrisburg dedicated a cottage housing seven guests and observed the second anniversary of its home for the aged on May 2. Synodical President Dwight F. Putman, addressing the outdoor congregation, underlined the necessity for Christian compassion as the all-compelling motive if the world's needy are to be given spiritual and physical help.

The East Penn Conference at a special meeting in January requested the Harrisburg Lutheran Service Society (as well as the Lutheran Service Society of Lebanon County) to serve the congregations in its area as the recognized agency for caring for the aged and to enter the fields of child care and institutional chaplaincy. To meet this request in its area the Harrisburg Society has appointed an "Expanded Services Committee" under the chairmanship of the Rev. Franklin Patschke, Zion Church, Enola.

As the result of a public school board meeting April 13, in Hershey, the 2,400 pupils in the Derry Township School District were advised by letters that no homework would be required of them the remainder of that week. Instead, suggested the board, pupils should use the free time to pray "for the leader of this nation and all others in authority, that their decisions may be God-directed." Action of the board came as a result of President Eisenhower's appeal to the nation for spiritual strength to match its physical resources.

ST. MICHAEL'S CHURCH, Harrisburg, celebrated its 110th anniversary May 2. Speakers were President Dwight F. Putman and the Rev. Joseph L. Schantz, a former pastor of the church. St. Michael's is a daughter of Zion Church, Harrisburg (the congregation broke away from the mother church on the language question, desiring to retain the German in the services). In the recent realignment of synodical boundaries, St. Michael's was the first congregation to request transfer from the Pennsylvania Ministerium to Central Pennsylvania Synod. The Rev. Robert L. Koehler, Jr., pastor for the past eleven years, is also executive secretary of the Lutheran Service Society of Greater Harrisburg.

Bishop G. Bromley Oxnam addressed a luncheon meeting of ministers and a public rally both in Zion Church, Harrisburg, May 3, on the Evanston Assembly of the World Council of Churches. Covering origins, organization and expected results of the assembly, the bishop paid tribute to important Lutheran participation in laying the foundations. (For the record: not

PENNSYLVANIA . . .

a single word was spoken about McCarthy or subversives!) The meetings were sponsored by United Churches of Greater Harrisburg.

The men's class of Zion Church School, Harrisburg, contributed $500 to the building fund of the merged congregation at Mundy's Corner. Stimulus for the gift came from the account of the splendid record with the merging churches of the home mission pastor, the Rev. Russell Kerns, a native of nearby Steelton.

Preaching Mission Held In Lancaster County

By ERNEST J. HOH

LANCASTER—Thirty-eight ministers of the United Lutheran Church invaded Lancaster county in the week of May 16 with gospel messages. These "missioners" or guest preachers conducted simultaneous preaching missions in 41 of the United Lutheran churches in the county.

They came from as far south as South Carolina and Kentucky, from as far west as Minnesota and Nebraska, from Ontario on the north. These men have been especially trained for this work. They served as the guest preachers at evening services Monday through Thursday and participated in the mission for ministers in the mornings, helped to train lay evangelists at supper meetings and to organize a year-around evangelistic program through the church council, Sunday schools, women's and men's groups after the preaching services.

The mission was launched at the morning services on May 16 and at a "Workers' Rally" in the afternoon and evening at Grace Church and the Armory. It concluded with a mass meeting at McCaskey High School, Friday, May 21, when Judge Luther Youngdahl, Washington, D. C., spoke. A choir of 300 voices was enlisted for this service.

The Rev. Clifton Weihe, of the evangelism staff of the Board of Social Missions, directed the preaching mission. The local director was the Rev. Charles C. Schlitzer, pastor of St. John's Church, Columbia, Pa.

Attendance was 390 at the spring rally of the conference Women's Missionary Society at Muddy Creek Church on May 1. Mrs. William Van Horn Davies spoke on the Gettysburg Assembly. The Rev. H. D. Hammer, missionary to Argentina, moderated a panel discussion on "Making His Way Known through Teaching." Members of the panel were Marianne Fague, under appointment to India, and Shirley Fok, student from China, and Ichiro Nishi, student from Japan. Mrs. H. D. Hammer spoke at the evening service.

The 200th anniversary of St. Michael's Church, Strasburg, was celebrated on May 2-6. Dr. Hiram H. Sipes is the pastor. Dr. Emil E. Fischer and the Rev. Warren Heinly delivered the sermons. The congregation has been served by 30 pastors, one of whom, the Rev. J. J. Strein served for almost 50 years.

The conference Luther League met at St. John's, Columbia, on May 8, for its annual convention. David Herman, a member of St. John's, Lancaster, was elected president and Miss Jean Foellner, daughter of the Rev. Raymond Foellner, Manheim, was selected as vice president.

New officers of the Lancaster Ministerial Association elected May 10 are: President, the Rev. Wallace E. Fisher, Trinity Church; vice president, the Rev. Francis A. Doehling, Zion's Church; secretary-treasurer, the Rev. Jacob Longacre, Ascension Church. The Rev. George Whetstone outlined a long-range program of social missions for the synod.

NEW ENGLAND

Kohr Installed by Synod As State Hospital Chaplain

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—In a trail-blazing procedure, the New York and New England Synod has called the Rev. Dale Kohr to serve as Protestant chaplain of the North

ampton State Hospital, Northampton, Mass. He was installed in office on April 25 by the Rev. Herbert D. Hrdlicka as president of the synod's New England Conference.

Although dozens of United Lutheran clergymen are serving as chaplains in hospitals or other publicly owned institutions, they seldom serve under a direct call of the church. Since their work is considered a valuable ministry, they continue to be listed on the roll of pastors of the church, although they are employed by secular institutions.

Mr. Kohr was pastor of the Rossville parish of the Central Pennsylvania Synod previous to his Massachusetts assignment. His call by the New York Synod regularizes his status as a minister of the church. The synod's new rule, based on a definition of the "doctrine of the ministry" adopted at the ULC convention in 1952, is that "any clergyman of our synod, or of any other synod of the ULCA, who is to serve as chaplain of a welfare institution or on the staff of a social mission agency or institution on the territory of the synod and recognized by the synod, shall be called by the synod. He shall not enter upon his duties officially until he has received a call and has applied for membership in the synod, if he is not already a member."

In line with this action the New York Synod has authorized calls for 11 of its pastors who are serving as chaplains in the armed forces.

A NEW PRESIDENT of the New England Conference, the Rev. Gordon Hohl of First Church, Rockville, Conn., was elected May 3. The conference convention was in St. Paul's Church, Middletown. Other officers elected are the Rev. Frederick Reissig, vice president; the Rev. Paul Reisch, secretary; Herman Gritz of Meriden, treasurer; the Rev. Stanley Knull, statistical secretary. The conference named Hans P. Treuenfels of Bridgeport as its representative on the executive committee of the synod.

TRINITY CHURCH, New Haven, has purchased a three-manual, 32-rank organ designed especially for this church. After saving for two years, this congregation will pay the entire cost of $30,000 without borrowing. The organ was to be dedicated May 23 at 8:00 P.M. with Prof. Frank Bozyan, university organist at Yale, presenting a recital.

In September 1953 two Evangelical Lutheran Church pastors came to study Chinese at Yale University. They became active in the young people's work in Trinity Church, New Haven. This spring they will marry two of Trinity's youth leaders, and both couples will leave to serve in Formosa this fall. Miss Dorothy Zulauf will marry Pastor Erling Hellandt. Miss Lilly Miller will marry Pastor Gerald Lundby.

The Rev. Herman Vesper was installed as pastor of St. Paul's Church, Terryville . . . The Rev. William Fairman of Mamaroneck, N. Y., has accepted the call to serve Emanuel Church, New Haven, as of July 15 . . . St. Paul's Church, Torrington, converted the former parsonage into a parish house, and after extensive renovation dedicated the building on March 28.

Sister Evelyn Houlroyd, field secretary of the Board of Deaconess Work of the ULCA, is visiting many congregations in New England from April 25 to May 23 . . . The State Luther League held its life service rally in First Church, Rockville, on May 2. The Rev. J. Norman Carlson, executive director of the Lutheran Social Service, Avon, Mass., was the speaker. Annual convention of the Conference Brotherhood was held on May 9 in Immanuel Church, Meriden. Mr. Roger Lindgren of Grace Church, Hartford, is president.

ANNUAL FESTIVAL for the Lutheran Home for the Aged in Southbury, Conn., was to be held May 23. The ceremony of groundbreaking for the additional wing to the home was scheduled at the same time. Dr. Conrad Reisch, president of the board of directors, announced that pledges of $35,000 toward the goal of $50,000 have been made by congregations of New England.

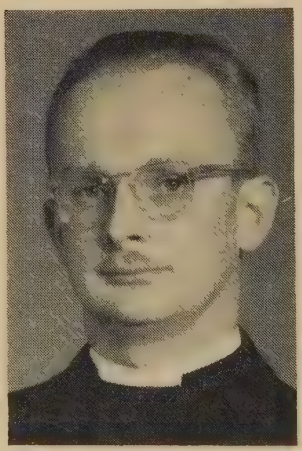
The Rev. Carl Storek, pastor of First Church, Norwich, was struck by a speeding motorcycle at Daytona Beach, Florida, the day he was to start home from a vacation in March. This month he was able to resume some of his pastoral duties.

PEOPLE

DR. WM. H. STACKEL was the farsighted man who pioneered in bringing about the Common Investment Fund which is now prepared to aid United Lutheran congregations and synods in handling their trust fund. He was chairman of the ULC Investment Commission from 1936 until it was discontinued when the new Fund came into existence this year. Dr. Stackel received a tribute last month from the ULCA Executive Board at a testimonial dinner where he was hailed as "principal architect of the investment policies and practices of the United Lutheran Church in America."

Dr. Stackel's investment genius developed at the Security Trust Company in Rochester, N. Y., where he started work as an errand boy 50 years ago. Today he is the bank's senior vice president. A devoted member of the Church of the Reformation in Rochester, Dr. Stackel has been an ardent congregational worker all his life. For a quarter-century he was a men's Bible class teacher; for many years Sunday school superintendent and president of the church council. At ULCA conventions he has been a familiar and highly respected figure for years.

At the dinner honoring Dr. Stackel the testimonial was fittingly presented by Dr. Franklin C. Fry, ULCA president.



REV. WM. A. DUDDE will leave early in June to join the faculty of Hislop Christian College of the University of Nagpur, India. Recent director of public relations for the Lutheran Welfare Council, Mr. Dudde's new position will be that of professor of journalism in the department organized two years ago by Prof. Roland E. Wolseley of Syracuse University. The department is a pioneer project sponsored by the National Council of Churches and other agencies.

For Mr. Dudde, 36, the call to India will be his second tour of duty under the ULCA Board of Foreign Missions auspices. Previously he served for several years in Argentina where he helped form a self-governing Lutheran church and served as its first secretary.

ED J. J. McKEEGAN's belief in the church as a strong influence in civic life went a long way toward bringing national honor to the city of Richmond, California, of which he is mayor. Richmond was one of 11 cities which won an All-American City award for citizen participation in civic improvement recently. The award was sponsored by the National Municipal League and *Look* magazine.

Mayor McKeegan, an active member of Grace Lutheran Church, effectively emphasized the place of church and church people in civic life in bidding for the award for his city.

Youth Lead in Evangelism

By PAUL WIEGMAN

OMAHA—Twenty-four members of Luther Leagues in Salem Church, Fremont, spent an April Sunday afternoon and evening making calls on behalf of the church. Results: 20 were registered for a youth retreat scheduled in mid-April, three individuals became church members, and 18 were listed as prospects.

SALEM CHURCH received 51 adults and 13 children into its membership during Holy Week. On Easter attendance was 975 at three morning services, with 749 communicants in Holy Week and Easter.

Services in a drive-in theater are planned by St. Paul's Church of Grand Island at eight each Sunday morning during the summer. St. Paul's received 56 by confirmation on Palm Sunday. The congregation can have its proposed new building within 18 months, Pastor Harvey Clark reminded the members, if there is determination to advance rapidly in the fund-raising. Architects have been engaged to plan the structure.

A LUTHER LEAGUE-sponsored canteen opens at 4:30 each Sunday afternoon at United Church, Spencer. Lunch is served at 6:30, followed by the League program . . . Emmanuel Church, Tekamah, has been busy during April and May with reorganization of the Luther League, reactivation of the Brotherhood, formation of a new young people's club, and strengthening the Children of the Church program.

"Eggs for Tabitha" was an Easter-season project in the Homer and Hubbard congregations of which the Rev. Edward Rohlfing is pastor. The eggs were sent to Tabitha Home in Lincoln.

"Are there any birthdays today?" is the usual question each Sunday in all departments of the church school at Our Redeemer Church in Omaha. The pennies going into the birthday box net about $100 a year, which is sent to the Board of Foreign Missions to support two missionary helpers in India.

"Cleansing the Temple" was the slogan in Salem Church, Ponca, just before Palm Sunday, when women of the church spent the day giving the church building a thorough clean-up . . . St. Luke's Church, Omaha, has a year-old program for celebrating its golden anniversary, beginning in October. The church school will start off with a rally and time for personal witnessing for the church. First comes a 50th anniversary prayer service on Oct. 3. Campaign for funds to build an educational building will be part of the celebration.

Compliments of the Cleaners

Sixty-seven robes to be worn by junior and senior choirs of Salem Church, Fremont, went to the cleaners in early April so they would be fresh for Palm Sunday and Easter. When they came back, there was no bill for the work; but a note was attached: "COMPLIMENTS OF CROGHAN CLEANERS."

THE FIRST youth retreat, for 45 young people of grades 7 through 12, was sponsored by Salem Church, Fremont, April 15-17. It opened with Communion (on Holy Thursday) at Fremont's Kiwanis camp and administered by Dr. Frederick D. Boldt. Friday and Saturday were spent in worship, discussion groups, recreation.

First Church, Nebraska City, has $75,000 pledged for a building fund. A site has been purchased. This church was host on April 25 for the Southeastern Nebraska District Luther League rally. The Rev. R. E. Rangeler, editor of the *Nebraska Synod Lutheran,* was a speaker. Willis Cramer, president of the Luther League of Nebraska, presided during the workshops.

Despite delay of over two hours by snow-blocked roads within 29 miles of their destination, over 100 women of the Nebraska Synod attended the Northeast Nebraska District Conference at Spencer on May 3. Miss Virginia Aderholdt, missionary from Japan, was the speaker.

NEW JERSEY

Men's Group to Unite With ULCA Brotherhood

By RALPH I. SHOCKEY

TRENTON—Men of New Jersey met at Camp Beisler, near Califon, for an all-day session, May 1. Highlighting the day was presentation of a check for $400 to the home mission committee of the synodical Brotherhood to aid in establishing mission churches in the state.

Dr. James F. Henninger, president judge of the Lehigh County, Pa., court, traced the development of lay leadership in the church. He was introduced by Dr. Henry Beisler, former ULCA treasurer, in whose name the camp was established in 1953.

Official action was taken by the delegates to enroll in the ULCA Brotherhood. Officers elected include Howard Kontje of Plainfield as president; Eugene Kelschner, Camden, vice president; John VanIderstine, Ramsey, secretary; and Roscoe Ross, Trenton, treasurer.

REDEEMER CHURCH, Dumont, launched a building program at a recent service, with the Rev. Paul Kirsch of Wagner College as the speaker . . . "Gracious Father, Thou dost pour out to us in abundance . . . May we be filled with Thy mercy and love to learn the joy of giving and serving Thee and Thy Church," is part of the family prayer the members of Grace Church, River Edge, are asked to offer at meal time as sacrificial giving is promoted for the building fund for their new church.

Presenting a $500 check from the treasury of the Southern Conference to the Tri-Objective Appeal (Camp Beisler, home mission fund, and home for synodical president) was a feature of the session held in St. Paul's Church, Mt. Holly, April 29. Dr. William R. Stover, chairman of the southern area, made the presentation to Dr. H. Torrey Walker, synodical treasurer.

Sister Betty Amstutz, directing deaconess at the Lutheran Settlement House, Philadelphia, spoke to the women of St. John's Church, Westville, about the social missio challenge in her area of service . . . Eighty five per cent of the confirmed membershi of St. Mark's Church, Oaklyn, receiving th sacrament during the Easter season, estab lished a record, according to Pastor C Donald Heft.

"School of Religion for Adults" bega the second year of educational adventur at Redeemer, Ramsey, April 26. Such sub jects as "the art of family living," "churc and industrial problems," "the child fro one to six," and "understanding teen-agers are discussed during the five-week session The Rev. J. Russell Hale of Redeeme Church organized the school.

OHIO

Big Construction Program Underway in Ohio Churches

By E. RUDOLPH WALBORN

COLUMBUS—One and a half million dol lars was spent on church construction an remodeling in Ohio Synod territory durin 1953, and another half-million is being in vested in building projects now underway according to a report compiled by Syno President George W. Miley.

The projects underway are a $250,00 edifice for First Church, Findlay, and $300,000 parish house for Trinity Church Akron. Projects completed during the pas year include three new church building three new parish houses, eight new parson ages, and improvements to property in 1 parishes.

Congregations with new churches are Messiah, Lyndhurst (Cleveland); Roselawn Cincinnati, and Emmanuel, New Springfield Those with new parish houses are: Bethany Cleveland; Trinity, Lakewood, and First Miamisburg.

The eight new parsonages were con structed by the congregations of Second Trinity, Dayton; Friedens, Covington; Holy Trinity, Mansfield; Emmanuel, New Phila delphia; Trinity, Niles; Trinity, Springfield and Christ and Glenwood, Toledo.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

The remodeling and improvement projects took place in the following parishes: St. Paul's, Alliance; St. Paul's, Bolivar; Hilltop, Columbus; St. John's, Dayton; St. John's, Findlay; St. Peter's, Holgate; First, Lorain; Evangelical, Lordstown; Zion, New Middletown; Jerusalem, Roseville; Community, Hinckley; Grace, Springfield, and Redeemer, Toledo.

In addition to new work underway, 15 other congregations have held financial campaigns and are accumulating funds for future building programs. These include First, Bellefontaine; Zion, Canton; Westwood, Dayton; St. Mark's, Fairborn; Messiah, Toledo; Olivet, Sylvania; Our Savior, Dayton; St. Paul's, Temperance, Mich.; Zion, Youngstown; Grace, Dover; St. Lucas, Toledo; St. John's, Vandalia; Augsburg, Orrville. Latest campaign results at Zion, Defiance, showed $91,856 in pledges.

Pastors Harold R. Albert, Columbus; L. David Miller, Van Wert; Donald E. Elder, Indianapolis, Ind., and Carl A. Driscoll, Dover, have been named speakers for the Sixth Lutheran Youth Conference at Wittenberg College, June 11-13. The 600 congregations in the Ohio, Indiana, Michigan, Kentucky-Tennessee, and West Virginia synods have been asked to send two high school juniors or seniors as delegates to the three-day meeting. The theme will be "Look at, Learn from, Live for Christ." General chairman of the convention is Andrew J. White, III, Wittenberg senior from Columbus.

SOUTH CAROLINA

Television Brought Results

By WYNNE C. BOLIEK

Greenville—First service ever televised from a Lutheran church in South Carolina was on Easter, when the 9 A.M. worship at Trinity Church, Greenville, was put on the air by Station WGVL-TV.

At the 11:15 service at Trinity Church that morning, among those present were two families who explained they had seen the television program, had never attended a Lutheran church, and decided they would like to come. Reports reaching Trinity's pastor, Dr. Wynne C. Boliek, indicated that persons of a variety of Protestant denominations and also Roman Catholics were in the "home audience" sharing in the TV service. In the area where the Lutheran group is small, television was effective in increasing acquaintance with the church's teaching and way of worship.

The parsonage of Faith Church, Batesburg (the Rev. C. E. Stucke pastor), was dedicated on March 21. Sermon was by Dr. Karl W. Kinard, president of the synod . . . A new parsonage at Resurrection Church, Cameron (the Rev. W. H. Stender pastor), was dedicated March 28. President Kinard also assisted in this dedication. . . A parsonage at Trinity-Good Hope parish, Saluda, was recently dedicated. Participating were the acting pastor, the Rev. J. A. Shealy, Pastor-elect Henry Grandt, and President Kinard.

The Rev. Guy C. Cruse was installed as pastor of Cedar Grove Church, Leesville, on April 4 . . . Dr. A. Kenneth Hewitt has assumed his duties as pastor of the Church of the Reformation, Columbia. He comes to this parish from Haven Church, Salisbury, N. C.

Emphasis is being given to Lutheran World Action and Lutheran World Relief in the South Carolina Synod. Notice was given by the Rev. J. Milton Frick of Greenville, synodical director for LWA, regarding the clothing ingathering in the week of May 2-9, and the day for special offerings for LWA on May 16.

Civic clubs in Orangeburg designated Dr. Carl B. Caughman, pastor of Orangeburg Lutheran Church, and secretary of the synod, as their "man of the year" for 1953.

Christian family institutes have been held in the several conferences of the synod under the sponsorship of the synodical Board of Social Missions.

Faith Church, West Columbia, the Rev. J. Virgil Long pastor, has recently purchased a lot on which it will construct an educational building. This project is part of the plan for relocating in an area which should give this young congregation opportunity

SOUTH CAROLINA . . .

for greater service to the community.

Among new members received recently in Trinity Church, Greenville, were three former Roman Catholics. All had attended an instruction class to which they had been invited. In a new adult class now receiving instruction, another Roman Catholic has enrolled.

A recently published magazine article featuring Silverstreet Lutheran Church, Silverstreet (the Rev. E. K. Counts pastor), outlined progress made in recent years by this small-town congregation, which has entered the "Town and Country Church Development" program.

Henry Endress, executive secretary of the Stewardship Department of the ULCA, was scheduled to speak at Southern Seminary, Columbia, on May 13, as well as elsewhere in the state.

WEST VIRGINIA

Two-Year-Old Congregation Acquires Useful Property

By HAROLD L. HANN

WHEELING—A $16,000 parsonage bought and its initial goal for a first-unit church building subscribed is the record of the two-year-old Grace mission of 70 adults at St. Albans (the Rev. Paul O. Hamsher pastor). Pledges to care for all budgetary items in this parish average $4.80 per family per week. The building of the first unit of the church is planned for 1956.

St. Mark's, Clarksburg, Dr. William P. Cline pastor, has purchased a home which will be converted into a parish house where more than half of the classes of the Sunday school will meet and other educational work of the parish will be done. The congregation raised $8,300 in two weeks to apply on the $17,500 purchase price.

Spurred on by the acquisition of a lot 140 feet x 300 feet on one of the main approaches to the town, Holy Trinity congregation in Elkins envisions the day when both a parsonage and church will stand there. Blueprints have been drawn for the parsonage. Choir cassocks and cottas have been made by the ladies of the congregation, and the men have enlarged the space in the church to take care of an augmented choir.

WITH THE ADVENT of spring, district Luther League rallies are being scheduled. The Mountaintop district held a successful meeting with workshops on worship, missions, and programs on May 2. The Monongahela district Leaguers went on May 9 through a freak snowstorm to be present at St. Johannes' Church at Leopold.

Associate Parish Education Secretary Lawrence M. Reese will hold conferences on weekday schools and the new children's program on this territory, June 1-8. Heading the children's work in synod is Mrs. Frank Daugneaux, a public-school teacher in Clarksburg.

Director Donald D. Anderson, Keyser, reports that one-third of the number of boys and girls who can be accommodated at Camp Luther had registered by May 1 . . . The Rev. H. G. Schwegler has become the pastor of First Church, Parkersburg. Pastor Schwegler formerly served the large congregation of First Church, Cedar Rapids, Iowa . . . Summer supply work will be done by Seminarian Charles W. Carlson at St. Mark's, Oakland, and by Seminarian S. N. McCartney at St. Johannes', Leopold, and by Russell Seabright who is a student at Gettysburg College at Holy Trinity, Newburg.

WISCONSIN

Report Analyzes Lutheran Strength in Wisconsin

By CHARLES A. PULS

MADISON—Lutherans in Wisconsin are having many opportunities to study their size and strength. Figures furnished by the ULCA Board of Education as background for a recent study on "Lutheran Educational Possibilities in Wisconsin" reveal that in 1949 there were 985,652 baptized Lutherans in the state. More than half

of these are affiliated with the Synodical Conference. In order of size come the Wisconsin Synod, Missouri Synod, ELC, ALC and ULCA.

Other analyses of Lutheran potentialities in the state have been made through the ongoing programs of Lutheran World Relief and Lutheran Welfare and the resettlement program of the Lutheran Refugee Service. The 1953 strength of NLC bodies in Wisconsin, according to Lutheran Welfare Society figures, is as follows:

Synod	Baptized members	Per cent of total	Cong's
ALC	90,004	24.49	171
Augustana	15,291	4.16	65
ELC	167,004	45.44	361
LFC	6,748	1.84	37
UELC	11,946	3.25	29
ULCA (Wartburg Synod)	8,353	2.27	10
ULCA (NW.) Synod	67,139	18.26	80

The Board of Education report said, "It appears that the Wisconsin Conference of the Synod of the Northwest is the most rapidly growing section of this synod, with 52 per cent of the congregations and 68.4 per cent of the membership. In fact, the Wisconsin conference is larger than 25 of the 34 synods of the ULCA. Otherwise stated, only eight synods of the ULCA are larger than the Wisconsin Conference of the Synod of the Northwest."

As directed by a special meeting of the Northwest Synod held Oct. 22, 1953, a Synodical College Investigating Committee was appointed to study with the ULCA Board of Education and the board of directors of Carthage College the possibility of establishing a Lutheran college in Wisconsin. This committee asked Dr. Gould Wickey to serve as director and to arrange to have studies completed in time for consideration by the May meeting of the Synod of the Northwest in Minneapolis.

An 88-page study was distributed to all pastors of the synod and to convention delegates.

AMONG THE SIGNIFICANT findings are that Wisconsin youth attend college in greater percentage than for the country as a whole

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WISCONSIN . . .

(Wisconsin, 36 per cent of 18 and 19-year olds are in school; for the U.S.A., 21.9 per cent) . . . that 91 tax-supported institutions of post-high school education constitute unusually keen competition for the existing privately supported colleges . . . that the 21 liberal arts colleges have experienced slow development . . . that the two Lutheran colleges, Northwestern and Concordia, are restricted in that their curricula point toward the preparation of men for the ministry . . . that of 6,700 Lutheran students, only 700 attend privately supported schools . . . that only 34 students from Wisconsin attend Carthage . . . that the State of Wisconsin, with an estimated 700,000 Lutherans, is the only state with more than 200,000 Lutherans without a regular Lutheran liberal arts college . . . that there is a lack in training for Lutheran leadership in church, community and nation not being met by the existing Lutheran colleges in the state, by the Lutheran student service program, by Carthage (because of distance and location) and by other Lutheran colleges in adjoining states . . . that the educational needs of the synod might be met by moving Carthage to northern Illinois.

The study offered three suggestions.

1. Consider moving Carthage. If such removal is possible, if the other synods supporting Carthage agree, and if Carthage be given guarantees that no Lutheran college will ever be established in Wisconsin.
2. If these conditions cannot be fulfilled the Synod of the Northwest explore the possibility of moving a college of another Lutheran body to Wisconsin with the understanding that the synod would co-operate on an agreed basis.
3. That if neither suggestion is possible the synod authorize the necessary committees to plan for the establishment of a college in Wisconsin. Needed would be committees on constitution, location, and fund raising.

STATE COMMITTEE to secure job and housing assurances for refugees meets in Milwaukee June 2 . . . Pastor C. H. Zeidler, Apple

ton, spoke daily at the noon Holy Week services in Milwaukee . . . Senior Richard Flaa has been called as pastor of the new mission at Poynette . . . Prof. Ralph R. Benedict, member of Luther Memorial, Madison, will be one of sixteen engineers to spend a year in India helping the engineering colleges of that nation . . . Chester Myrom of the Lutheran Laymen's Movement for Stewardship has conducted a campaign at Fox Point, whereby this new mission has pledged over $140,000 toward the new building.

Michigan Scholars Share Knowledge With Their Pastors

ANN ARBOR—For years the Lutheran Student Foundation at the University of Michigan had hoped to do something to bring before the pastors of the area some of the capable faculty members of the university who share the Lutheran faith. Last fall plans for such a conference were made. The pastor for students at the university, Dr. Henry O. Yoder, worked with three faculty members in determining the themes to be developed. Dr. Conrad Mergendoff, president of Augustana College, was asked to serve as the church leader.

Early in the year invitations were mailed to 250 National Lutheran Council pastors of Michigan and northern Ohio announcing the conference dates (Feb. 15-16) and speakers. The National Lutheran Council Pastors' Association of Detroit agreed to assist in the finances.

THE CONFERENCE was held in the Lutheran Student Center in Ann Arbor. Pastors came from as far as Cadillac, Mich., and Hicksville, Ohio. Attendance exceeded eighty.

Dr. Bergendoff spoke on the ecumenical development and the part the Lutheran church has had in it. Prof. Paul G. Kauper of the University Law Faculty described some phases of recent court actions affecting relations between church and state. He

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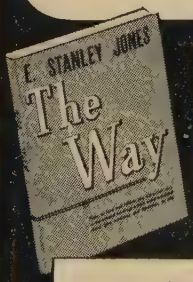

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MICHIGAN . . .

is an authority on constitutional law i America, recipient of a prize-essay awar of the American Bar Association, an active layman in Zion Church in An Arbor.

A careful analysis of the church and th race problem was presented by Prof. Ge hard Lenski of the department of sociolog of the university. Dr. George Mendenha of the university's faculty of Near Eas studies described contributions of recen archaeological discoveries to biblical re search—especially the Dead Sea scrolls.

The pastors requested that the confer ence be made an annual event. Plans ar being made to arrange for 1955. All faculty members who aided in the program ar members of the Lutheran Faculty Club a the university. Professors Kauper and Lensk serve as president and vice president of th Lutheran Student Foundation.

—HENRY YODER

—Synod Convention Calendar—

MAY

24-26—NEW JERSEY. St. John's, Ocean Cit
24-26—CENTRAL PA. Zion Church, Sunbur
24-27—PITTSBURGH. Zion Church, Johnstow
25-27—MARYLAND. Gettysburg Seminary
25-27—TEXAS. Holy Cross Church, Yoakum

JUNE

8- 9—CENTRAL STATES (organizing con vention). St. Mark's Church, Kan sas City, Mo.
14-17—NEW YORK AND NEW ENGLAND. St Paul's Church, Johnson City, N. Y
14-17—SLOVAK ZION. Holy Emanuel Church, Yonkers, N. Y.
15-18—CANADA. St. Matthew's Church, Kitchener, Ontario

CHANGES OF PASTORATE

ILLINOIS

HOUSER, DONALD R. From superintenden of home missions for Pittsburgh Synod To assistant to the secretary of English Missions, ULCA Board of American Mis sions. 327 S. LaSalle St., Chicago. (July 1

RASMUSSEN, PAUL E. From St. James' Church, Peoria. To graduate school, Chicago Seminary.

WEST, WILLIAM D. From Acacia Park Church, Chicago. To Mt. Calvary Church, DeSoto.

MARYLAND

FREED, WALTER B. From St. Mark's Church, Charlotte, N. C. To Luther Place Memorial Church, Washington, D. C. 7521 Morningside Dr. N.W.

MICHIGAN

FURNEY, MICHAEL DELL. From Calvary Church, Minneapolis, Minn. To southwest Detroit, board missionary.

KNUDSEN, RICHARD I. To Good Shepherd Church, Detroit.

MINISTERIUM OF PENNSYLVANIA

ROTHENBERGER, MARTIN L. From Stouchsburg parish. To St. Paul's Church, Fleetwood. 115 E. Washington St.

TOUHSAENT, WILSON E. From Navy chaplaincy. To Atonement Church, Wyomissing. 65 W. Wyomissing Blvd.

NEW YORK

FAIRMAN, WILLIAM R. From St. John's Church, Mamaroneck. To Emmanuel Church, New Haven, Ct. (July 15)

HENRY, PAUL E. From St. John's Church, Middletown. To St. Paul's Church, Red Hook.

OHIO

CLAUSER, GLENN E. From Trinity Church, Canton, assistant pastor. To Minerva parish.

SCHARF, EDWARD P. From Lucas parish. Retirement.

PACIFIC

HARTIG, THEODORE A. From St. Paul's Church, Vancouver, Wash. To Lutheran World Federation, World Service, consultant to Inter-Church Aid program in Germany.

SOUTH CAROLINA

HEWITT, A. KENNETH. From Haven Church, Salisbury, N. C. To Church of Reformation, Columbia.

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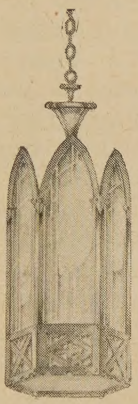

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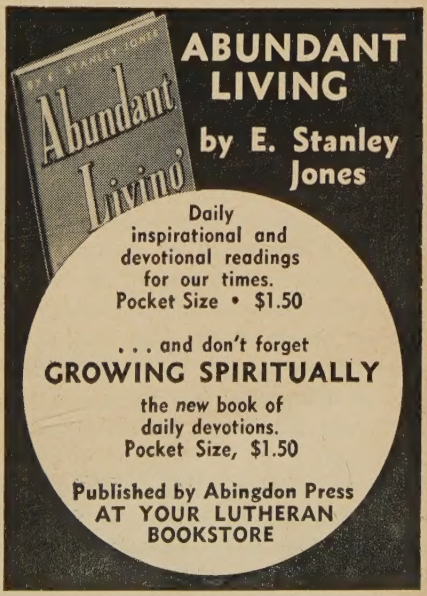
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IN CONCLUSION . . . . . .

PEOPLE ARE ALWAYS building walls. Sometimes they're the material kind, made out of brick or stone or steel. Often they're spiritual barriers that shut one group off from another.

Walls formed of brick or steel often don't accomplish what they are supposed to. France's Maginot Line became useless when the enemy adopted the simple expedient of going around it. China's Great Wall, one of the wonders of the ancient world, was breached three times during its first hundred years. This wasn't done by going over or around it, or by knocking it down. The method was simpler. It was done by bribing the gatekeepers. The wall was no stronger than the character of the men who kept its gates.

IT'S HARDER to penetrate the spiritual walls. The ancient Jews surely erected a firm barrier of this kind, insulating themselves completely from the Gentile world. To this day religious groups have done the same kind of wall-building. The Roman Catholic is told that he may not attend a service of Christian worship in a Protestant church. Some Protestant groups are equally separatist in their relations with others.

Most famous of walls today—perhaps as much a wonder of the modern world as the Chinese Wall was of the ancient—are the curtains of iron or bamboo that separate people on opposite sides of the globe. There doesn't seem to be much hope of destroying these barriers without destroying everybody and everything in the process.

Peace conferences like the current one at Geneva don't seem able to do much about breaking down the walls of separation. There isn't much chance that they'll be able to unify Korea or Indo-China. Their efforts are directed mainly toward creating firmer barriers, stronger walls to keep the warring factions apart in an uneasy armistice.

THIS WOULD ALL SEEM pretty depressing were it not for the fact that there is one strong unifying power in the world. In a time when men can't agree on much else, they still seem to see some hope for unity through Jesus Christ.

That's the only possible interpretation to put on events like the forthcoming assembly of the World Council of Churches to be held in August at Evanston, Illinois. It is likely to be the most effective parley for peace now in sight. Church leaders from western lands, from Asia, and from some Iron Curtain countries will come together there. Their disagreement on political and social program may be obvious. But they'll be agreed on one thing—that Jesus Christ is the hope of the world.

Though the emphasis at the assembly is to be on the eventual triumph of Christ's kingdom, the very presence there of men from both sides of the Iron Curtain indicates that mutual faith in him can even today conquer some of the barriers that otherwise seem insurmountable. Faith and fellowship in Christ will be seen as the one unifying force in the world—although often the neglected force.

Paul once wrote to the Ephesians, rejoicing that Jesus Christ was able to break down the wall of separation between Jew and Gentile. Today we still have reason to be glad that faith in Christ can penetrate some of the walls that divide men.

—ALBERT P. STAUDERMAN

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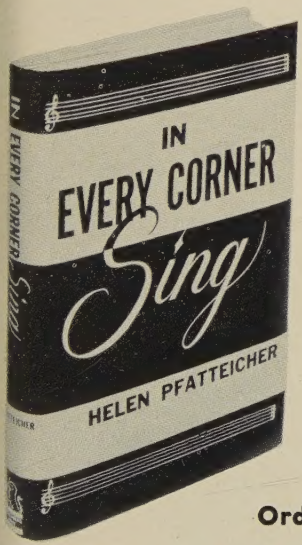

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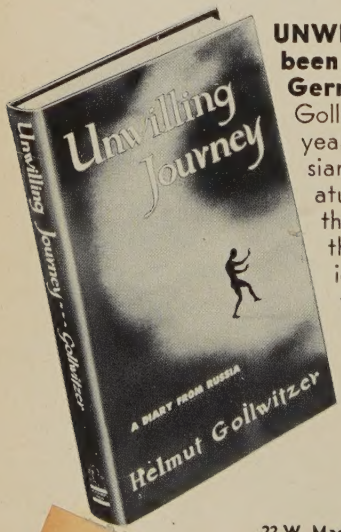

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